

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVIII.

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VOLUME XXXVIII. No. 13

Who's Who and What's What

Dr. W. H. Geistweit, for half a century a useful Baptist minister died March 11 at San Diego, California.

One church in Texas has 1,400 copies of the state paper going to its members. Travis Ave., Fort Worth.

It is said that under the Hitler government the youth of his organization do not drink hard liquor, and very little beer. They do not smoke in public if they smoke at all.

You have long heard that Damascus is the oldest city in the world. Now a Johns Hopkins professor tells us this honor goes to Jericho which he says is 6,000 years old. Adam must have visited it.

The much heralded "Council for moderation" which was to teach men and women how to drink in moderation seems to have gone on the financial rocks since the Junior Rockefeller and Ford withdrew their support. It was never anything but a blind organized and fostered by the liquor dealers.

From the Alabama Baptist we learn that D. I. Purser III is the third in the line of preachers by that name. He is the son of D. I. Purser II who is pastor of Woodlawn Church, Birmingham, and grandson of D. I. Purser who was born in Copiah County, Mississippi, and after years of service in this state was pastor in Alabama and in New Orleans.

We Rise to Suggest, Mr. Legislator: That a law be passed providing a heavy fine against any driver of an automobile who figures in an automobile accident and who can be proved to have drunk any amount of alcohol in any form within six hours of the time of the accident; that lack of negligence at the time of the accident be no defense and that subsequent convictions of the same offense carry increasingly severe penalties. . . . Thirty-six thousand souls were swept into eternity last year in the United States as a result of automobile accidents while upwards of one million persons were injured, large numbers of them maimed for life.—Word and Way.

Announcement has been made of the approaching marriage on May 7 of Miss Louise Leavell to Rev. Claud B. Bowen. Miss Leavell is a daughter of the late Dr. Landrum P. Leavell of Oxford and Mrs. Vera Leavell now living in Oxford. She is a recent honor graduate of Blue Mountain College and was active and useful in religious work while in school. Since graduation she has been the efficient education secretary and assistant to Dr. R. K. Corder, pastor at Picayune. She is well equipped for great Christian usefulness. Mr. Bowen is a native of Winona, Miss., and an alumnus of the Southwestern University in Memphis. He is a candidate for the doctor's degree in the Louisville Seminary. Recently he has been selected as Educational Secretary of the Foreign Mission Board. His headquarters will be in Richmond but his work will be in conferences and mission schools throughout the South. These young people have our best wishes for great happiness.

Dr. Geo. H. Crutcher of Tampa is with Pastor Thomas in a meeting at Franklin Street Church, Jacksonville, Fla.

More than \$120,000 have been subscribed to rebuild the church house of Dauphin Way Church, Mobile, of which Dr. C. B. Arendall is pastor.

The Eighteenth Amendment was repealed in 1933 permitting the return of liquor sales in America. From that day to this taxes have been going up and national debts doubling.

Pastor C. Z. Holland of Newton has been asked to preach for a week during Religious Emphasis Week in a Pre-Easter Service at the Junior College at Decatur in Newton County.

The president of Clarke College at Newton reports that they had more than half a dozen transfers to Clarke College this year from other schools, and no losses of their own students to other colleges.

Mention was made in a recent issue of the Record of the calling of Dr. Daniel Poling to the pastorate of Temple Church in Philadelphia. From an exchange we learn that he is to be baptized on becoming pastor.

Wesson Baptist Church has just set in motion the fully organized B. T. U. with unions in all departments. There has been up to yesterday only the Senior Union. The work is promising and enthusiastic. On yesterday there were five accessions to the church, three by letter and two for baptism. The church begins a revival meeting on the third Sunday in April. Cottage prayer meetings are to be held for two weeks prior to the meeting. Choir practice is to begin this week on Friday evening. It is the purpose to hold Sunday school and B. T. U. training courses and a Vacation Bible School during the summer months. The work needs your prayers. They will be appreciated.—Mark Lowry, Pastor.

The program of the Preachers' Conference held monthly in Jackson at First Church, occurs in April on the thirteenth, Monday morning beginning at 9:30, lasting till 12:30 P. M. Included are Devotional by R. A. Eddleman, Current Events Indicating Christian Progress, led by W. A. Hewitt, and including open discussion; Current Events Hostile to Christianity led by B. B. Hall with open discussion; Bible Teaching as to Second Coming of Christ by L. W. Ferrell; President Value of the Doctrine of the Second Coming by T. W. Talkington; The Prohibition Fight by J. E. Byrd; Barthianism by W. P. Davis, and Bible Study, Jude, by P. I. Lipsey.

The people in Mississippi who love righteousness and hate iniquity had just as well make up their minds to organize thoroughly all over the state for the purpose of enforcing the law. Some may say why need an organization? Haven't we officers elected and sworn to enforce the law? It looks like that ought to be enough. We don't see why a sheriff should need somebody swinging to his coat tails to induce him to do the thing he is paid a handsome salary to do. But they are not doing it. There have been times in our country when vigilance committees had to take things in hand. There have even been times when the Ku Klux had to take things in hand. Right now we need an organization with all the manhood in Mississippi in it and behind it to put in jail the folks that flout the law. Are you willing to do your part?

Of Haddonfield Church, N. J., Mrs. Annie Griffin has been a member 71 years, having been baptized when 14. We should like to show honor to the man or woman in Mississippi who has been a church member over the longest term of years. Speak up.

One cannot understand the bitterness of the political struggle in Spain without keeping in mind the long series of events that have gone before. The Catholic church in Spain has been dominant for centuries. It has kept the people in ignorance and poverty. The masses in Spain are the most illiterate in all western Europe and the most poverty stricken. The Catholic church has been in possession and control of a good part of the land and other property. The people are tired of it and rebellious against it. This is specially true in the industrial sections where there has been some intellectual awakening. They hold the Catholic church responsible for their backward condition, just as was done in Cuba and in nearly every Latin American country. The people have proclaimed a Republic with which the Catholic church has no sympathy. The church is the foe of the government. The people in their wrath have gone to excesses in destroying church property and in driving out priests and nuns. These excesses are apt to react hurtfully on the republic. The people are Catholics largely in their religious beliefs, but they are turning against the church that has oppressed them and kept them in ignorance and poverty. They are in for a long period of unrest. But they are headed in the right direction.

Last Sunday was the twenty-fourth anniversary of the pastorate of Dr. H. M. King at Calvary Church, Jackson, and was an exceedingly interesting occasion, though without any spectacular program. The pastor preached at night from the same passage of Scripture used on the Sunday on which he began his pastorate 24 years ago. This was the "Vision of God," in the sixth chapter of Isaiah. At the morning service he preached on the verse in John fourteen, "I go to prepare a place for you," and illustrated it with the twenty-first chapter of Revelation. Deacon I. S. Barnes at the morning service voiced the love and appreciation of the congregation in a brief talk. The house was crowded in the morning and there was an unusually good congregation at night. Those who were charter members of the church, organized about 35 years ago were asked to stand. There were not more than half a dozen. Then those who were members when Dr. King came 24 years ago were asked to stand. There were less than a dozen. Then those who had been members twenty years and on down. There were several additions to the church Sunday, two of them by baptism. This church was organized by Missionary W. P. Price with members from the first church. Their first house was a frame building across from Poin-dexter Park. Then a brick building was constructed under Pastor Price's ministry. And during Dr. King's ministry the present commodious building was erected a little further out on Capitol Street. The present membership is nearly 2,500 of whom more than 1,600 are resident members. The growth has been continuous and healthful. The church is well organized and active in many forms of ministry.

Sparks and Splinters

At the last count there were said to be 4,277,052 Southern Baptists. These people could do lots of good if they "had a mind to."

Of the 75 members of the Senior Class in Mississippi College, there were 28 who had no grade below A during the last semester.

Judge Horton, of the Jackson Police Court, sentenced a man a few days ago to pay a fine of \$300 and spend 90 days in jail for selling liquor. The judge is a son of a Baptist preacher. The man sentenced is an excluded Baptist.

Pastor M. B. Rust of Hammond, La., warns against a man named George Edwards selling advertising and offering a duplicating machine from Dayton, Ohio. Don't turn your money over to strangers.

Dr. J. W. Shepard, teacher in the Baptist Bible Institute, was for several years a missionary in Brazil. His daughter, Mary, goes in May to Brazil to be secretary to Missionary W. L. Taylor.

A letter from brother A. L. McKnight, First Lt. and chaplain in the Army Reserve Corps, says that chaplains in the army will welcome the opportunity to appear on programs of any of our conventions and speak of the mission work which is being done among the boys in the camps.

From the Baptist Message we learn that the State of Minnesota has an asylum for inebriates. Just before national prohibition there were 390 patients in the year. During the life of the prohibition amendment this dropped to six. Since the repeal of the amendment it has gone up to 304 in the year. This is the sort of "temperance" some people voted for and are trying to bring to Mississippi.

Friends of Mississippi Woman's College began a campaign in the city of Hattiesburg last week for the endowment fund of the college. They were greatly inspired by the subscription of Mr. Tatum for \$50,000, and there is every prospect that Hattiesburg will do the handsome thing by the college. The next approach is to the alumnae of the college; and then every Baptist in Mississippi will be given the opportunity to help.

In answer to a question in the Record as to what the brethren who oppose the efforts of Southern Baptists to enlarge the field of social service are scared of, the Baptist and Reflector says, these opponents are not afraid of information when given in a wise and Christian way. But they oppose an unbiblical and radical program, and are uneasy about the leadership in this program. Evidently there is reference to Dr. E. M. Poteat, Jr., who is referred to as a modernist and evolutionist. All right, brother Taylor, get somebody that suits you better. Oppose the man if you want to but don't confuse the man with the work that needs to be done.

Mississippi College Commencement begins May 30 and ends June 1. Dr. Thos. Luther Holcomb of the Sunday School Board in Nashville preaches the sermon and President D. M. Nelson makes the baccalaureate address to the graduating class. On Saturday, May 30 the contests for the Nelson Medal by freshmen and for the Trotter Medal by the juniors will be held. In the evening the program will be by the Glee Club and Dramatic Club. On Sunday afternoon there will be a memorial service for the alumni who have died in the past year. At night a concert by the band and Glee Club. Monday morning occurs the Senior Breakfast, and the Sophomore contest for the Wallace Medal, and the extemporaneous debate for the Lee-Emerson Medal. At the Alumni Luncheon there will be groups of individual classes. In the afternoon President and Mrs. Nelson will entertain the Seniors and their parents and friends. Diplomas will be awarded to about 75 in the afternoon on the campus. Parents and alumni are invited and 1,000 guests are expected.

Riverside Church, recently constituted in New Orleans, B. P. Martin pastor, will soon have finished an auditorium seating 400.

One Sunday night in February three people were received for baptism in Coliseum Church, New Orleans; a boy 14, another 15 and a man 93 years old.

Rev. R. W. Merrill, Mississippian by birth recently resigned the pastorate at Hondo, Texas. His present address is 122 W. Mulberry, San Antonio.

Dr. Wallace Bassett has been 18 years pastor of Cliff Temple Church, Dallas. In this time 7,589 have been added to the church of whom 2,396 came for baptism.

"The thief cometh not but that he may steal, and kill and destroy." This ought to make us shy about finding fault with the Lord's workers, and criticizing injuriously those who are trying to serve Him.

Thanks to our highly esteemed contemporary, the Word and Way, for the following with deep appreciation: "We note that Editor P. I. Lipsey is just beginning his twenty-fifth year with the Baptist Record. Congratulations, dear friend, and, to the people of Mississippi, may me say that there is no better paper than the one your Dr. Lipsey is giving you."

The First Church of Norco, La., was constituted Monday night with 18 members. Eight others were received for baptism. Dr. J. W. Shepard preached the sermon; Rev. J. D. Carroll delivered the charge to the church; Rev. S. J. Rhodes led in prayer; Rev. B. M. Simmons led devotional services, and Rev. W. J. Morris led the singing. A bus load of B. B. I. students were present. W. C. Wyatt of B. B. I. was called as pastor for full time. The outlook for the new church is encouraging.—Baptist Message.

The report of the State Sunday School Convention at Philadelphia last week appears this week written by brother Walton E. Lee. You will be glad to read it whether you were there or not. The house was full of folks from front door to back gallery and a loud speaker was installed for the benefit of those in the basement who could not get into the auditorium. The gathering of these Sunday school workers is a great inspiration, and the conferences and addresses were very helpful. We all ought to do better work after a meeting of this kind.

The American Baptist Association made up of churches commonly known as Landmark Baptists, or Gospel Missions, met at Bogalusa, La., lately. They reported that 3,000 churches use their literature. The total contribution to Home and Foreign Missions for the past year was \$7,072.25. Of this \$2,100 went to administrative expenses. That is more than one-third of their collections were used in administration. We have understood that the chief objection these people have to "Convention Baptists" is that too large a percentage of the money is required for expenses in the offices!

Secretary Godbold of Missouri says in The Word and Way: "A generation ago the Y. M. C. A. or Y. W. C. A. was practically the only Christian organization that very closely touched the lives of the students on the campuses of our Baptist colleges, but we are in a new day now. The Baptist Student Union, under the leadership of Dr. Frank H. Leavell of Nashville, Tenn., is one of the most aggressive movements Southern Baptists have among them. Practically ninety-five per cent of the Baptist colleges of the Southern Baptist Convention have organized the religious work on their campuses on the B. S. U. plan and are being remarkably helped as a result."

If your Record comes in a Yellow Wrapper this week, it means that you have only one more issue before your subscription expires. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

HINDS-WARREN ASSOCIATIONAL S. S. CONFERENCE

March 29, 3:00 P. M.

First Baptist Church, Jackson, Miss.

PROGRAM THEME: "Reaching People for the Kingdom."

3:00—Song Service—W. G. Mize, Director.

3:10—Business.

3:20—"The New Training Course"—Mrs. J. P. Harrington.

3:30—"A Vacation Bible School in Every Church"—Miss Enid Henry.

3:40—Special Music.

3:45—Inspirational Message—Dr. P. I. Lipsey.

4:10—Conferences:

Cradle Roll—Mrs. W. G. Mize.

Beginner—Mrs. B. H. Lovelace.

Primary—Mrs. C. A. Willoughby.

Junior—Mrs. A. F. Crittendon.

Intermediate—Miss Nelly Magee.

Young People—Mr. John Neely.

Adult—Mr. Fred Langley.

Extension—Rev. L. E. McGowan.

4:40—Adjournment.

—BR—

The price of all Vacation Bible school department books has been reduced from \$1.50 to \$1.00, and can be secured only from the Vacation Bible School Department, Baptist Sunday School Board, Nashville, Tenn.

See a word from Dr. W. F. Yarborough on another page. As he has come back to make his home in Mississippi, resigning the care of the church at Jasper, Ala., we ought to keep him busy. He is one of our best.

The church at Sardis has called Rev. W. R. Storie of Mabin and we understand he has accepted to begin April 1st. Brother Storie is a native of Tennessee, but received his education at Mississippi College and at the Baptist Bible Institute.

The devil has been busier with lawmaking bodies in the past few years than he has at any time in the memory of this writer. More laws have been passed in the past five years legalizing and encouraging gambling than ever before. More laws have been passed making it easier for people to get drunk than were ever passed in any like period. More encouragement has been given to people who seek divorce, who wreck homes and have a string of spouses which makes the habits of Hollywood jealous, than ever in the history of our country. The members of the Mississippi legislature who voted to make a Reno out of our Gulf Coast are morally unfit to sit in any legislative assembly.

More and more the moral welfare of our people is in the hands of civil officers, including governors, legislators, sheriffs and other executives. This is not to relieve fathers and mothers and preachers and churches and schools of any responsibility. They have theirs and must be faithful in them. But the civil officials must recognize their responsibility for the moral welfare of the people. Some one may say that civil officers are primarily responsible for the material welfare of the people. And we are not now arguing that point. But the material welfare is inevitably and inextricably wrapped up in the morals of any community. Responsible officials recognize this and admit it; yea even proclaim it. And they are calling on the churches and the preachers for help. Some even who protested against preachers "meddling in politics" when moral questions were involved, are now inviting their assistance and cooperation. They need it and ought to have it. These officials ought personally and publicly to be commended when they do right. This is their due. And we ought to pray for them always. They need it and are glad to have it. And people with a Christian conscience on questions of public or personal morals ought to seek in every proper way to strengthen the hands of those who are entrusted with making or enforcing the laws. They need exhortation just like other folks. Sometimes they need rebuke. Let's do our duty by them for the sake of all the people.

The Sunday School Convention

Walton E. Lee

Philadelphia, Miss., March 17, 1936

The Biennial Statewide Convention of Sunday School workers was held in this little city beginning this day at 7 o'clock.

At the opening hour the spacious auditorium of the First Baptist Church where all the general sessions were held, was overflowing into the balcony. The messengers had been coming in during the day and Pastor D. A. (Scotch) McCall and his committees were kept busy seeing to their entertainment and all were made to feel that they had come to a city true to its name.

Mr. John D. Davis of Greenville, President of the meeting, in opening introduced Mr. B. B. McKinney of the Sunday School Board of Nashville, who is to have charge of the music of the convention. "Alas and Did My Saviour Bleed" and "Take the Name of Jesus with You" were sung and Dr. H. M. King led in prayer.

A number of other familiar songs were sung and to Dr. McKinney's urgent appeal for co-operation there was hearty response and the song services promise to be one of the most enjoyable and helpful features of the daily programs. Mr. Walker W. Jones in a very pleasing way welcomed the messengers and visitors to this city. He spoke on behalf of not only the Baptists but of all the other denominations represented in the community. The address was responded to in a very fitting way by the President. It was announced that Miss Mary D. Yarbrough, the secretary of the convention, can not be present and Rev. W. E. Lee was asked to keep a record of the proceedings.

A number of prominent workers who are to have part in the meetings are recognized. The following resolution was introduced by Dr. W. E. Farr and unanimously adopted:

Whereas, There is now a bill pending in the House in the Mississippi Legislature, brought in on a minority report, to repeal the light wine and beer bill now on the statute books, and

Whereas, We believe the licensing of beer and wine has proven to be a great curse, morally, to our people,

Therefore, Be It Resolved, That we the Mississippi Baptist Sunday School Convention, in session assembled in Philadelphia, do hereby urge you to pass said bill.

This resolution to be transmitted to the Mississippi Legislature.

The President appointed brethren J. E. Wills, L. E. McGowan and E. C. Williams to compose a committee on nominations to nominate, at a later hour, the officers of the Convention, a committee on publicity, and on program for the next Convention.

The President presented Dr. Zeno Wall, who is to bring three inspirational messages on the Convention's program. After reading the fifth chapter of Ephesians brother Wall spoke on "Paul's Stirring Call" or "The Call of the Day." This call is sevenfold as discussed: (1) "To Wake Up," (2) "To Get Up," (3) "To Look Up," (4) "To Fill Up," (5) "To Step Up," (6) "To Sing Up," (7) "To Go Up."

The many favorable comments heard indicated the splendid message met with hearty response.

Brother N. R. Stone led in a closing prayer.

Wednesday Morning

The day's program opened with conferences in the various departments directed by leaders of wide experience and each conference was well attended. It was fortunate that every assigned leader was present and no substitutes had to be made.

Administration—J. N. Barnett.

Extension—Miss Verda Von Hagen.

Adult—William P. Phillips.

Young People's—A. V. Washburn.

Intermediate—Mrs. C. H. Cosby.

Junior—Miss Margaret Frost.

Primary—Miss Allene Bryan.

Beginner and Cradle Roll—Mrs. W. G. Mize.

Vacation Bible School—Miss Enid Henry.

The last two are of our own state forces, the rest being sent to us by the Sunday School Board of Nashville. These were given due recognition in the general assembly. Following the conference period the messengers gathered in the auditorium of the church in overflowing numbers. The large crowd of last night was greatly increased.

Dr. McKinney led in the singing of a number of the old songs and brother M. S. Varnado led in prayer. Brother Kosanke rendered an enjoyable special number in song.

The first inspirational speaker of this morning's session was Mr. J. N. BBarnett who discussed "Some of the Things the Churches Have Done Which Have Made Progress."

The following things were mentioned with brief discussion: (1) Putting the winning of the lost first; (2) Seeking and enlisting additional workers; (3) Have had a program of Christian visitation; (4) Have had a program of teacher training; (5) Have had weekly meetings of officers and teachers; (6) Have kept and used adequate records.

Brother P. I. Lipsey is always listened to by all Mississippi audiences with great interest and profit, and the gathering here today proved no exception. As he usually does he brought some very helpful things in speaking on The Informing Sunday School. It was a message specially to Sunday school teachers who were made to feel that they are sowers of religious information. A number of apt passages of scripture were given with brief discussion that the teachers might be informed as to his responsible task. "Be not many of you teachers"; "Slow to speak, swift to hear"; "What ye hear in secret that proclaim ye on the housetop"; "Take heed how ye hear," and "All scripture is given by inspiration of God and is profitable for teaching."

The only substitute that had to be made on the program was in the place of Dr. Frank H. Leavell being taken by Mr. J. F. Evans of the Mississippi State College. Dr. Leavell after accepting a place on the program was asked to go to China in the interest of college student work on the foreign field and is now enroute. Mr. Evans is at the head of the department of Sociology in the State College and spoke in the interest of a conference to be held on the campus of this state college next summer in the interest of the social and religious life of the rural sections of our state.

Wednesday Afternoon

Following another enjoyable song service brother J. F. Carter led in prayer.

Miss Margaret Frost, the daughter of the lamented Dr. J. M. Frost, who was the first executive secretary of the Sunday School Board, is in the convention conducting the conference work among the Juniors and at this time addressed the general assembly on "The Sunday School's First Opportunity." It was an earnest plea to look to the spiritual interest of those in the elementary departments of the schools while they are more susceptible to impressions.

"The Cooperative Sunday School" was the subject discussed by Dr. R. B. Gunter in an interesting and profitable way. It was fitting that this topic was assigned to Dr. Gunter, he having the promotion of the Cooperative Program in charge and his message impressed that the Sunday school is to be one of the cooperative agencies and a plea to this end.

Two other conference leaders to have part on the general assembly program were Mr. A. V. Washburn, who spoke on "The Sunday School Reaching Out," and Mr. W. P. Phillips who dis-

cussed "The Utilizing Sunday School." Mr. Washburn urged that the Sunday school is the agency of the church to reach out in the effort to save those lost in sin, enlist and train in service, this to include every department of the school.

Brother Phillips recommended a change should be made in the wording of his subject so as to make clear that whatever utilizing is done be by the church. That all organizations should be by and subject to the church. A number of things were pointed out and discussed that may be accomplished in utilizing the Sunday school forces.

The workers among the Indians in the territory adjacent to Philadelphia presented a chorus of Indian girls that sang a number of songs to the pleasure of the Convention. One of the girls quoted a lengthy passage of scripture from memory.

Wednesday Night Session

An audience that overflowed the auditorium followed brother McKinney in singing the old songs that stirred all hearts. Brother Perkins of the host church rendered as a solo, "Some Time We'll Understand." Brother H. C. Bass led in prayer. The address of Miss Juanita Byrd, a returned missionary to China, at this hour on "The Missionary-Informing Sunday School," was the feature of this session. Miss Byrd did not discuss the Sunday school as an agency of giving out missionary information but gave much of this out of her experience on a mission field. The message was listened to with intense interest. Miss Byrd is held in the highest esteem by Mississippi Baptists not only for her own personal worth but because she is the daughter of our much beloved brother J. E. Byrd.

Brother McKinney, who has been leading the singing of the Convention was induced to sing a solo that thrilled the Convention. He sang the Negro spiritual: "We shall know each other better by and by."

Brother McCall presented the members of his committees who have entertained the gathering in such a splendid way.

"Jesus and God's Man" was the subject of Dr. Wall's second message using as a text Rev. 1:9. God's man is John on the Isle of Patmos who there in loneliness: (1) Said something; (2) felt something; (3) heard something. The discussion of these privileges of John made an inspiring and helpful message.

Thursday Morning

As is usually the case in all of our conventions a "thinning in the ranks" was noted in the opening of the program of today. Some one remarked that quite a number had gotten their cups full and of course had to go because of nowhere to put any more. The scheduled conferences were held and those remained entered into them with much manifest interest.

The General Assembly opened with brother McKinney inspiring with songs of praise in which all entered heartily. The committee on nominations made the following report, which was adopted:

Officers: John D. Davis, Greenville, re-elected President; Carl Kosanke, Brookhaven, Vice-President; Miss Enid Henry, Jackson, Secretary.

Program Committee: The personnel of the State Sunday School Department.

Publicity Committee: Mr. Sam Robinson, Liberty; Rev. M. J. Gilbert, Lucedale; Rev. J. H. Street, Meridian; Rev. R. B. Patterson, Calhoun City; Rev. C. E. Patch, Grenada.

Place: The place of the next meeting is left to be fixed later as the meetings are held biennially.

The following resolution introduced by brother N. R. Stone was unanimously adopted:

Whereas, This is the year in which we elect all our Congressmen and one United States Senator from Mississippi, and

Whereas, The Federal Government now issues license to sell hard liquors in dry states, and

Whereas, Several hundred such licenses have been sold in Mississippi;

(Continued on page 6)

EDITORIALS

COURAGE AND BOLDNESS

—O—

You may be surprised that in the New Testament more is said about boldness than about courage. The word courage occurs only once in the English New Testament, where Paul on meeting the brethren in Italy on his way to Rome is said to have taken courage. But the root of the word here (the same as our word dare) is found in some other places where the translators have used the English word bold or boldly or boldness. Our word courage is the same as "heart," and to encourage means to put heart into some one. The same is true of one of the words used in the Old Testament.

Generally speaking courage is on the inside and boldness is in the outward manner. The word most commonly used for bold in the New Testament means literally outspoken. It refers of course to the willingness and determination to speak out, to bear full and faithful testimony at whatever cost, or loss or sacrifice. It is to be unhindered in utterance, not repressed by fear (not timid), not deterred by unfavorable conditions. Thus Paul asks the Ephesian Christian to pray for him that he may open his mouth with boldness, that he may proclaim the mystery of the gospel, that he may speak it with boldness as he ought to speak it. He was an ambassador of Christ. He was confronted by officials of high rank, who were unsympathetic with his cause. He must not show fear in a situation like this.

The cause which he advocated was worthy of being presented with all boldness. It was just and holy and good. It was God's cause and to witness in a timid manner would be unworthy of the One whom he represented. Moreover to speak timidly, any other way than boldly, would be to court failure and assure disaster to all concerned. The welfare of the world hung upon the message and on the way it was presented. He must speak it boldly or he would misrepresent the cause and the One who sent him.

How often has this fact and this need come to mind lately as we have seen the cause of righteousness confronted with great difficulties and with grave opposition. We are sorry to say that we have seen some men who in their hearts were for righteousness, who yet by their timid manner jeopardized the cause which they inwardly favored. They were afraid to speak out, afraid to be seen even among those who fought for righteousness and truth. God pity them. Yea rather let us pray that God will give them the courage to have convictions and boldness to advocate them. This is no time for cowards.

How preachers and all people today in our churches do need this essential quality of boldness in their advocacy of righteousness and their witness against wrong. The timid manner never wins. The hesitant attitude invites disaster. Boldness is the best tactics. It inspires confidence in your friends and strikes fear in the hearts of the enemies. The Bible teaches us that if we resist the devil he will flee from us.

We have all ground for boldness. Jesus said "Fear not, I have overcome the world." "Greater is He that is with us than he that is against us" If you are for righteousness God is for you. If God be for us who can be against us.

Jehovah is my light and my salvation;
Whom shall I fear?

Jehovah is the strength of my life,
Of whom shall I be afraid?

Though a host should encamp against me,
My heart shall not fear.

Though war shall rise against me,
Even then will I be confident.

—BR—

The prohibition amendment was repealed three years ago. In less than two years after it was done more than one-tenth of the people in the U. S. A. were on some sort of relief. Draw your own conclusions.

TRUE TO GOD

It is a fine thing when it can be said of any man that he is true. Indeed we know of no finer thing that can be said. A man ought to be true to himself. We would not say with Shakespeare, "This above all—to thine ownself be true." Being true to God must be above all. But a man must be true to the best that is in him. And he ought to be true in all relationships. This means secure and dependable, no wobbling. But these things must come second to being true to God.

God is the only fixed and unchanging object. To be true to him is the only absolute standard in life. The needle of a magnetic compass points directly toward the north star. The north star is the only one in the heavens that does not change its place. If we are to have a standard of judgment, a norm of conduct, a rule of right, it must be God himself.

There can be no doubt of the existence of a tendency among men to adopt other standards. This may be conscious or unconscious, purposed or unpurposed. But men are prone to talk about morals rather than righteousness, that is what is customary and expected among men rather than what is straight with the will of God. Missionaries once went out to save men from sin, to get men right with God; now we talk about sending them out to preserve good will among men. Religion is not primarily a philosophy of life, nor a philanthropy. But it is right relationship to God. It is even said that men have ceased to talk about God in the pulpit in many places.

Such a tendency is a reverting to paganism, where men are without God. Atheism does not mean primarily a disbelief in the existence of God. It means being personally without God.

In the sixth chapter of Matthew we have clearly presented to us the necessity of being true to God, of putting him first and foremost in our thinking; of letting the thought of him be determinative of everything else in our lives. The first part of the chapter bids us put him first in what we commonly think of as matters that are primarily religious. The second part of the chapter shows the necessity of putting Him first in what we call secular things, rather in the whole life, for to a Christian the partition between sacred and secular is removed.

In this chapter, a part of what is called the sermon on the mount in which Jesus lays down the foundation principles of the kingdom of God, he shows in the matter of fasting, and of praying, and of giving of alms, we are to keep God in mind, and to do these things as unto him, to please him and be approved of him; and not to be approved of men. In these outstanding religious exercises God is the object of our search and the recipient of our service. It will save us from blundering and from utterly futile service in religion if we will keep God, and not men, in mind.

But Jesus goes further and deeper in the latter half of the chapter when he warns us against the seductive enticement of worldly gains, of earthly security, of temporal gains and rewards, as opposed to single hearted devotion to God and the interests of his kingdom. The world is a rival of God for our affections. It lures us with the prospect of gain, and it seeks to frighten us with the prospect of want.

But Jesus puts us on our guard against both: "Lay not up for yourselves treasures on the earth"; and "Be not anxious for your life, saying what shall we eat, and wherewithal shall we be clothed." To be true to God we must put our substance and our very ability to acquire substance at His disposal for the advancement of His kingdom, and for the prevalence of His righteousness in the world. To do otherwise shows disloyalty in our hearts toward God.

And to be afraid we won't have enough to eat or clothes to wear is to show distrust of Him who has engaged to care for us. Lack of confidence in Him is disloyalty at heart. The only attitude of devotion to God who loves us and who wants our love above everything else, is to seek first the kingdom of God and His righteousness.

ON BEING ONE HUNDRED PER CENT

—O—

Commercial companies who make a business of rating and classifying business firms have on file and issue to their patrons statements which show the financial condition of all business concerns. They are rated all the way from gilt-edged down to worthless. There are some corporations or political units whose boards are rated at a hundred cents on the dollar and there are some which are a long way below par.

God has his standard of judgment for his people also, and while it may not always be identical with our standards of measurement, yet may be discovered in good degree and ought to be kept in service that we may know how we are measuring up to his pattern.

He gives us in His word the standard by which we are to be measured, and the ideal toward which we are constantly to strive. Our worth in the world is in proportion to the way in which we measure up to this standard. He says, "Ye shall be perfect, as your Father in heaven is perfect." And in the Old Testament is a similar injunction: "Ye shall be holy, for I am holy." We may know the meaning of being like God, by seeing his likeness in the person of Jesus Christ. And so Paul says "Till we all come to the full grown man, to the measure of the stature of of the fulness of Christ."

The danger for us is that we may consider the standard so high that we despair of attaining to it, and become content with something far short of it. But the New Testament is constantly striving to save us from low standards and seeking to assure us of the possibility of attaining the standard set for us in the word of God.

One trouble with our common standards is that they are largely negative. They consist largely of "don't." They lend themselves merely to efforts on our part not to do certain things, to eliminate certain traits of character, certain practices and tendencies. This is good as far as it goes, but it is ineffective unless we have a positive program of attainment and usefulness in service. To be good is not to be good for nothing. It is to be good for something. It is to be good for every practical use in the kingdom of God.

James says, "Let patience have its perfect work, that ye may be perfect and entire lacking in nothing." Paul says to Timothy that the "Scriptures are profitable . . . that the man of God may be complete, completely furnished unto every good work." And he writes to the Ephesians that Jesus in his ascension gave gifts to men which would insure "the perfecting of the saints unto the work of ministering." Peter says that God's "divine power hath granted unto us all things that pertain to life and godliness."

Paul also says not only that in Jesus dwelt all the fulness of the godhead bodily, but he adds in the same sentence that "we are made full in him." And then he prays for them that they may be "filled unto all the fulness of God." And he says we are to grow up into Him who is the head even Christ.

What we are trying to realize now is that we who are living at a poor dying rate, are not living according to the will of God; that we who are living weak lives, or rendering little service are falling far short of the will of God, and are not properly interpreting the gospel of grace to a needy and sinful world.

This writer has some German marks that were taken in exchange in Berlin years ago when a dollar in American money was worth nearly a million marks. They are still practically valueless. The German government by its financial methods made them so. We need to ask ourselves if the way we live is making the word of God worth less than fifty cents on the dollar. Is God straitened in us? Has religion lost its value to the world, because it is not worth a hundred cents on the dollar in us?

—BR—

Over 600 have been added to the Fifth Avenue Church, Huntingdon, W. Va., in the three years' pastorate of W. Norman Cox.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

SPECIAL DEBT CAMPAIGN NECESSARY— UNLESS

The special debt paying campaign as authorized by the State Convention and timed by the State Convention Board will be necessary unless the churches throughout the State push the Five Thousand Club. Our bondholders must be paid. If the churches do not push the Five Thousand Club, which will take care of the indebtedness with proper emphasis, the special campaign must be put on.

If all the churches will take the matter as seriously as some have, we are sure of the five thousand members. This is a feasible plan; it is reasonable; it is possible. We still believe it is going to succeed. Hard work and earnest endeavor are necessary.

If a special campaign becomes necessary, it must be pressed hard in all churches which do not take seriously the Five Thousand Club movement. It must be pressed also in all churches which will not have done a reasonable part in this Five Thousand Club movement.

It is, however, understood and agreed that those who join the Club now and keep up their payments will not be expected to participate in the special campaign. The duty, however, of paying the Convention's debts is one which rests upon every missionary Baptist, for every one shares the benefits derived from Christian education in our colleges. He shares either directly or indirectly; hence, he is duty-bound to do his part in paying the debts of his denomination.

ASSOCIATIONAL QUOTAS FOR THE FIVE THOUSAND CLUB

Following are the membership quotas for the district associations as arranged by the Woman's Missionary Union. The women have generously and enthusiastically undertaken to secure 2,500 of the 5,000 members needed; that is to say, they expect to secure 2,500 women as members and have apportioned the 2,500 to the various associations as given below. It will be necessary for us to secure the same number of men in order to have the 5,000 needed. We have, therefore, accepted the quotas for the various associations for the men as arranged by and for the women. It is time for the men to get busy and reach their quotas.

Associational chairmen for the men may work on the basis of the quotas given below. This is something definite towards which each association can work. There is no law, however, against going beyond the quota. The quotas in some associations are very low, and in some there are members who should take ten memberships, for individual church members have been giving in some of the associations \$100.00 and more per year for paying the debts of the Convention.

Let us strive together to complete this work by the last of April. It can be done if pastors and churches will take hold of it in dead earnest. This is the only way to get things done.

Association	Women's Quota	Men's Quota
Alcorn County	40	40
Benton County		
Bolivar County	100	100
Calhoun County	20	20
Carroll County	5	5
Chickasaw County	40	40
Choctaw County	20	20
Clarke County	25	25
Clay County	60	60
Coldwater	35	35
Columbus	45	45
Copiah County	75	75

Covington County	15	15
Deer Creek	115	115
Franklin County	25	25
Grenada County	30	30
Greene County	10	10
Gulf Coast	40	40
George County	10	10
Hinds-Warren	175	175
Holmes County	60	60
Itawamba County	2	2
Jackson County	10	10
Jasper County	25	25
Jeff Davis County	25	25
Jones County	125	125
Kemper County	10	10
Kosciusko	40	40
Lafayette County	30	30
Lauderdale County	125	125
Lawrence County	25	25
Leake County	20	20
Lebanon	175	175
Lee County	50	50
Leflore County	35	35
Liberty		
Lincoln County	75	75
Madison County	20	20
Marshall County	35	35
Mississippi	30	30
Monroe County	40	40
Montgomery County	15	15
Mt. Pisgah		
Neshoba County	25	25
Newton County	40	40
Noxubee County	30	30
Oktibbeha County	40	40
Panola County	40	40
Pearl River County	25	25
Perry County	20	20
Pontotoc County	30	30
Pike County	100	100
Prentiss County	10	10
Rankin County	30	30
Riverside—		
(Tunica, Coahoma)	100	100
Scott County	25	25
Simpson County	25	25
Smith County	10	10
Sunflower County	100	100
Tallahatchie County	25	25
Tate County	40	40
Tippah County	50	50
Tishomingo	5	5
Union	10	10
Union County	35	35
Walhall County	40	40
Wayne County	20	20
Winston County	35	35
Yalobusha County	25	25
Yazoo County	30	30
Zion	5	5

The Club is growing every week. It just isn't growing fast enough. It has already, however, enabled us to retire some of the bonds which came due last December. All it needs for its success is earnest endeavor on the part of the leaders in the churches.

THANK YOU

Rev. Eugene I. Farr, Bassfield; Rev. W. W. Kyzar, Meadville; Rev. W. L. Meadows, Quitman; Rev. R. L. Smith, McComb; Rev. W. S. Allen, Pass Christian; Rev. J. W. Lee, Batesville; Mrs. J. R. Nesmith, Yazoo City; Mrs. E. C. Pitts, Brookhaven; Mr. L. L. Price, Toombs; Mrs. J. P. Smith, Vaughn; Mrs. L. L. Coleman, New Albany.

PASTORAL CHANGES: Dow H. Heard resigns First Church, Jonesboro, Ark.; C. R. Cryder goes from Jackson, Tenn., to Ft. Myers, Fla.; L. O. Griffith goes to Wheatley, Ky.; W. A. Gardner goes from Clinton, Ky., to Mound City, Ill.; O. L. Powers goes from Wichita Falls, Texas, to First Church, Jonesboro, Ark.; O. M. Sigler goes from Americus to Canton, Ga.; W. R. Pettigrew from Springfield, Tenn., to Citadel Square Church, Charleston, S. C., succeeding D. I. Purser.

RESOLUTIONS

The Lauderdale County Baptist Minister's Association at its meeting March 16th adopted the following resolutions:

RESOLVED: That we deplore the introduction of the bills now before the Legislature proposing to make it easier for divorces to be granted in our state and to license the sale of liquor in our state, and the conduct that was engaged in by certain members of the Legislature at Wiggins, Mississippi, in that "A jar of pickles and a bottle of whiskey was offered to each member of the legislative body who made the trip a few days ago." And that we most positively condemn these proposed measures and this conduct as reported in the Baptist Record of March 12th.

Second, that we wish to go on record as commending the editorials in the issue of the Record of March 12th and the exposures given in the same issue.

Third, we, also, wish to commend the standard of Dr. P. I. Lipsey, the editor of the Baptist Record, for his continued opposition through the columns of the Baptist Record in condemning unrighteousness in all forms both public and private. And we pledge to him and to the members of the Legislature who are opposing the above mentioned measures and who did not accept the whiskey that was offered to them at Wiggins. And we propose an unrelenting effort on our part to uphold righteousness and condemn unrighteousness in our fair state.

Fourth, that we, also, go on record condemning the practice of the Federal Government in selling license within our state authorizing the sale of whiskey when our citizens have voted by nearly three to one that they did not want it sold in the state. This is in clear violation of an act of Congress which proposes to protect all dry states.

Signed:

T. M. FLEMING,
President

H. C. BASS,
Secretary Pro Tem

—BR—

The Watchman-Examiner says that in 1935 there was a Baptist growth of 19,000 in Asia, 6,000 in Africa and 6,714 in Continental Europe. There was a falling off in Great Britain.

The Broadman Press (Baptist S. S. Board) has brought out a new book by Dr. P. H. Anderson, for 20 years a missionary in China, but now teaching in the Baptist Bible Institute. Dr. Anderson's heart is in China, and he writes in this book, entitled "He Knoweth Not How," of the development of Baptist work in South China. This book is officially adopted by the Southern Baptist Convention for the celebration of the China Centennial. Dr. Anderson was president of Graves Seminary in Canton and has proved himself a missionary statesman. The book is full of missionary inspiration and human interest. Price 75c. Baptist Book Store.

Brother A. F. Crittendon was recently called unanimously to the care of the church at Ponca City, Okla. We have no intimation from him as to whether or not he will accept. But it is said to be a very inviting field in a city of some eighteen thousand people. This church is said a year or two ago to have baptized the largest number of people in that year of any church in the Southern Baptist Convention. Bro. Crittendon has proved himself an excellent pastor and leader. His work in Mississippi has included several years at Indianola, and at Brookhaven. This is his second year as budget and enrollment secretary of our State Convention Board, and he has been as exceedingly busy man. He has conducted and is still busy with a missionary campaign in all the associations in the state. But any man who has been in the pastorate never recovers from the pull of the strong desire for that kind of work.

THE SUNDAY SCHOOL CONVENTION

(continued from page 3)

Therefore Be It Resolved, That we the Mississippi Baptist Sunday School Convention, now assembled do hereby go on record as opposed to the sale of such license, and further pledge to use our influence with candidates to secure their support to prohibit such sales and further pledge ourselves to vote for only dry candidates."

A place was made on the program for brother McKinney to express his pleasure at being in the Convention as the song leader and to give a brief address on church music which was of interest and profit.

It was considerate on the part of the presiding officer to call out brother Byrd and make room for a brief message from him. Brother Byrd urged upon the workers to carry the plan of the Southwide Conference recently held in Jackson which is to see that there is a school in every church in the state this year and this school be the best possible.

The following resolution, introduced by the Resolutions Committee, was unanimously passed:

WHEREAS, We note with great humiliation the passage of the divorce law, by one house of our legislature now in session, which requires only six weeks' residence for the securing of a divorce, and

WHEREAS, we believe that such laws have a tendency to break down our home life which has been the bulwark of our civilization in the past, we

THEREFORE, the Mississippi Baptist Sunday School Convention assembled in Philadelphia, Miss., March 10, 1936, do hereby petition the other house of the legislature to defeat this iniquitous bill, and in case it should pass, we respectfully urge our governor to veto the measure.

Respectfully,
RESOLUTION COMMITTEE:

J. D. Ray
G. O. Parker

After adopting resolutions expressing appreciation to the host church, pastor and to others taking part, for the splendid entertainment the closing message was brought by Dr. Wall on "The Soul Winning Church."

The Enrollment Committee reported having registered a few more than 500 messengers and a number were in for the day or night who failed to register.

It was acclaimed by many a truly great Convention.

The mess things have gotten into in Europe gives new emphasis to the philosophic and axiomatic remark of Dr. J. B. Gambrell that it is always right to do right. The members of the League of Nations did not have the "intestinal fortitude" to deal properly with the situation in Manchuria when Japan invaded that country and carved out a new state which is controlled by Japan. Here were members of the League who were violating their compact. Taking its cue from this the Italian government proceeded to seize what it wanted in Africa. The British government was quite insistent on the enforcement of the League covenant, because this was too near home. In this it received only half-hearted support from some other members of the League. Treaty breaking became the habit, and treaties are observed only when it is to the interest of the observer. It has become a question whether anybody's word can be trusted. This is the gloomiest item in the picture. The whole of Europe is in what seems at present an inextricable mess, with nobody knowing the way out. And the rest of the world not knowing whether they will be able to keep out of the trouble. Truly "righteousness exalteth a nation, but sin is a reproach to any people."

The Commercial Appeal says that in Tennessee 65 per cent of the cigarettes sold evade the government tax. And what do you expect of liquor if it is legalized and a tax put on it?

"THE GREATEST NEED IN OUR CHURCHES"

J. E. Kinsey, Pastor, Lula, Miss.

This article was adjudged the best of the articles sent in, for which the first prize was awarded.

I believe the greatest need in our churches today is: "A True Vision of God." We have drifted into and are living under spiritual conditions similar to those that existed at the time Isaiah saw the Lord—Isaiah, 6. Previous to Isaiah's vision no doubt he felt that he was a "mighty good man," and that his people were God's chosen people and "much better people" than the Gentile nations.

But a "True Vision of God" gave Isaiah a different picture. He said: "I have seen the Lord"; "I am undone." "I am a man of unclean lips." "I dwell in the midst of a people of unclean lips."

A "True vision of God," would bring the churches to know God as a just and holy God. Our churches have lost the sense of a God who will not and cannot tolerate wickedness in His churches. We are in an age when we think of God as possessing only one attribute and that is—Love.

Our churches have about lost all fear of God. They obey God if it please them. They disobey without fear. A "True Vision of God" would lead the churches to cry out as Isaiah did: "I saw the Lord sitting upon a throne, high and lifted up;—our churches would join the seraphims and cry: "Holy, holy, holy is the Lord of hosts."

A "True Vision of God" would bring true repentance in our churches. "Woe is me, for I am undone"; "for mine eyes have seen the King, the Lord of hosts." When have we witnessed a true repentance in our churches? In our "revivals" there seems to be very few cases of true repentance. Most of the accessions to our churches seem to be "joining the church."

A "True Vision of God" would lead our churches to a confession of sin. The Bible teaches us to "confess our sins one to another." Do we ever hear any confessing in our churches?

A "True Vision of God" would lead our churches to realize that the people without God are sinners and are lost: "I dwell in the midst of a people of unclean lips." Our churches seem to have lost sight of the fact that sinners "are in this world without God and without hope."

A "True Vision of God" would lead our churches to a realization of their responsibility to a lost world and willingness to meet this responsibility. "Then said I, here am I: send me." When Paul saw and heard the Lord he cried out "what shall I do, Lord?"

A "True Vision of God" would magnify the work of the Lord. The churches would be willing to give as they should.

A "True Vision of God" would bring our churches to prayer. Oh, but how little praying is being done today in our churches. Why don't we pray more? I believe that it is because sin has so blinded our eyes that we do not see God any more. When Isaiah saw the Lord no one had to call on him to pray. He "prayed." Paul "prayed." Let the churches get a "True Vision of God" and there will be praying.

We are sorry to learn of the death of Rev. R. H. Lambright, registrar of Carson-Newman College in Tennessee. He was a native of Lincoln County, Mississippi, and an alumnus of Mississippi College. He seemed in the prime of life.

Dr. C. C. Morris has been pastor seventeen years in Ada, Okla. In this time over 4,500 have been added to the church, over 2,000 of them by baptism. Gifts for all causes total \$391,418.38. Mr. Lee Stults becomes his assistant April 5.

The Religious Herald of Virginia says there are three times as many places selling liquor in Richmond today as there were in 1912, before the prohibition amendment was adopted. We have not only gone back to preprohibition days but multiplied the places where liquor is sold.

THE GREATEST NEED IN OUR CHURCHES

(For this article the Second Prize was awarded Rev. W. E. Lee).

The needs in our churches are many, as is evident to all, but we are asked to give the greatest need, not needs.

This need is:

To Be Filled With The Holy Spirit.

If the Holy Spirit is present in his fulness there will be: (1) EFFECTIVENESS IN PRAYER. Who is there that will deny that much of the shortcoming in the work of the church is from a lack of praying and an inability to prevail with God in prayer? Much of the so called praying is but the "saying of a prayer" as the "counting of beads" or if in public "to be heard of men" and not of God. The prayer that avails is the one inwrought by the spirit. "The effectual fervent (inwrought) prayer of the righteous man availeth much, Jas. 5:16. The Holy Spirit works the prayer in the heart of the one praying that makes it in accord with the mind of God, yea is the mind of God, and of course it will be heard and answered.

The spirit maketh intercession for us with groanings which cannot be uttered, Rom. 8:26. What the churches need today is not more machinery, not new or better organizations or methods but men mighty in prayer. He does not come on machinery but on men—men of prayer.

(2) There will be ENLIGHTENMENT IN THE WORLD. "All scripture is given by inspiration (inbreathing) of God, and is profitable for doctrine (teaching), for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3:16, 17. The writers of the scriptures were moved upon by the Holy Spirit and their writing must be interpreted by the same spirit. The church filled with the Spirit will have a minister who will "preach the word" instead of popular, worldly themes and the membership reproofed and corrected by, instructed and perfected in that word, will in its enlightenment more nearly do His will.

(3) The Spirit filled church is a SEPARATED CHURCH. By this is meant one that has come out from the world. One not filled with worldliness. Who does not recognize the prevalent and in too many instances the dominant spirit of worldliness in the churches today? By this, in the largest measure, the work of the church is being hindered. The remedy is a recognition of the Spirit presence and allowing Him to dominate.

(4) The early church received POWER in the coming of the Spirit upon them. Other results of the Spirit's falling could be mentioned but the space limit is reached, so let it be said in a concluding word this greatest of all need is available to every church. "Behold I stand at the door and knock" who said to a New Testament church and if that door is opened He will come in.

WALTON E. LEE,
Como, Miss.

The Baptist Gazette, published by the colored brethren at Mound Bayou gives the account of the marriage of a Negro 102 years old, a Union soldier who gets a pension of \$75.00 a month. His name is Edw. W. Hooks and this is his fourth wife. He was born in Virginia in 1833.

The church at Clinton Sunday morning was crowded to hear the former pastor, Dr. Zeno Wall, now of Shelby, N. C. Dr. Wall was pastor at Clinton for about eight years, resigning to return to his native state some thirteen years ago. He is president of the Baptist Convention of North Carolina and pastor of a great church at Shelby. The people of Clinton were delighted to welcome him for a short visit. He preached at Columbia Sunday night where he had been pastor before going to Clinton, and visited former parishioners at Mt. Olive and Magee. Dr. Wall was also one of the speakers at the State Sunday School Convention last week at Philadelphia.

OF ONE BLOOD

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(Address of Drs. Geo. W. Truett and J. H. Rushbrooke to the Baptists of India, on leaving Calcutta.)

This parting word is specially addressed to our Baptist people. We do not forget the work of Christians of other names. We glorify God also in them. We have enjoyed association with many of these, and we pray that grace may be with them and with all who love our Lord Jesus Christ in sincerity. Yet with deep conviction we hold that the simplicities of the Gospel of the New Testament, as Baptists seek to present it, have for our day and generation distinctive power and worth. Believers' baptism, by its emphasis on personal faith, has a spiritual and ethical significance which no alternative rite possesses; and its very form symbolizes and brings home the central truths and experiences of the Gospel with unique power (Rom. 6:4). Baptists take the universal priesthood of believers so seriously that they have no room for a sacerdotal order, and cannot permit any human caste or group to have dominion over their faith. Moreover, they are pioneers and advocates of spiritual and religious freedom, and would cease to be themselves and would fail their Lord if they abandoned their historic position. They recognize that in an imperfect world liberty involves perils and inconveniences, but hold that it is better to endure these than to sacrifice liberty itself. Christian unity is sometimes regarded as synonymous with organic union—a shallow and misleading interpretation. "Unity" in this special sense is by some emphasized as if it were an absolute demand, and the merging of the various Christian communions a primary obligation. Baptists have not so learned Christ. They stress three great words—TRUTH, FREEDOM, UNITY; and they rank them in this order. Truth and freedom are the foundation and preconditions of any genuinely Christian unity; and to sacrifice either of these in the interests of external unification would be a lowering of the Christian standard. In thus writing, we know that we express the mind of our people the world over, and we are confident that you share this outlook and stand with them. They are ready at all times gladly to cooperate with fellow Christians so far as there is agreement in conviction, but as trustees of an exceedingly precious heritage and members of a communion whose witness God has acknowledged in all continents of earth, they dare not slight Him by ignoring or trifling with their stewardship. They would stand fast in the freedom with which Christ has made us free.

Our one regret as we leave India is that it has been impossible to reach every part of the Baptist mission fields. We have nevertheless left no considerable mission unvisited, and have seen not a few of the village stations in which the vital work is being done. We are sure that even those whom we have not been able to meet face to face will understand that in sending us to India the Baptist World Alliance desired to express the fact that the whole of our worldwide family recognizes that every Indian brother or sister, even if the only Christian in a remote village, is one of us, and is taking part in a mighty movement of the Spirit of Christ throughout the earth. Whatever our race, color, or tongue, we are one in Him.

We sincerely trust that by the blessing of God we have been able to render some service to the missionary cause and to the Indian Christians during our brief visit. With all our hearts we thank you for the welcome which you have extended to us in every part of the land, and we lovingly commend you to God, praying that He will "make you perfect in every good thing to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be the glory for ever and ever."

We have the joy and honor to be, dear brethren,

Yours in the service and fellowship of the one Lord,
GEORGE W. TRUETT,
Pres., Baptist World Alliance.
J. H. RUSHBROOKE,
General Secretary.

—BR—

HOME COMING WEEK

Pres. W. W. Hamilton, Baptist Bible Institute
New Orleans, La.

—O—

Dr. Will H. Houghton, President of Moody Bible Institute, Dr. Claybrook Cottingham, President Louisiana College, Superintendent S. T. Burns, Baton Rouge, Dr. John A. Huff, New Orleans, Secretary B. B. McKinney, Nashville, Secretary G. Kearnie Keegan, Shreveport, Professor Edwin McNeely, Southwestern Seminary, Rev. L. Mark Roberts, Baton Rouge, Dr. H. E. Tralle, New York, and Director Harry P. Wooten, Dallas, Texas, made the program of Home Coming Week at the Baptist Bible Institute an experience unsurpassed for the Institute family and a great host of visitors who attended with them.

Combining the Layne lectures and the Tharp lectures with the Religious Education and Music conferences proved the wisdom of the plan adopted for this session. The conferences together with the educational and musical features gave variety and provided inspiration as well as information.

We owe to these preachers and to Professor E. O. Sellers and Professor A. E. Tibbs a debt of gratitude for the wonderful way in which they built the program. We were specially glad to welcome visitors from New Orleans and from the nearby cities and states.

Not in the history of the Institute has there been a program richer or more helpful. Particularly do the faculty and students feel that Home Coming Week for 1936 has been a blessing which will bear fruit throughout the years to come.

—BR—

A PARABLE

By C. H. Spurgeon

—O—

Listen to a parable:—A certain young man traded, and in all things he prospered for a while. In all his dealings he was wise and prudent, and none were able to overreach him. The cause of his wisdom was that he had a father, a man of singular knowledge, of great experience, of large wealth, and great influence. His son never entered upon a transaction without consulting his father. Whenever he felt himself at all in difficulty, he hastened to ask counsel of his father. Whenever he needed money to meet a sudden demand, he drew upon his father. Their love to each other was more and more manifest as the one trusted and the other helped. Does anybody wonder that the young man grew rich? But after a while the son grew cold towards his father, and seldom advised with him. There was no quarrel, but the young man was growing independent of his father, and preferred to act upon his own judgment. He failed to ask and to receive substantial help, which would have been freely given; and he fell into great losses, which might readily have been avoided. The young man became weak as others; he was the prey of deceivers; he spent labor and thought and substance upon matters which ended in failure; he grew poorer and poorer, till he trembled on the verge of bankruptcy. Do you wonder? Do you pity him? Do you see in him your own portrait? If so, change it all, and say of your heavenly Father: He is my friend and counsellor, and to him I do continually resort. This will be your wisdom, your strength, your happiness, and your spiritual wealth.

—BR—

Arkansas is this year celebrating its centennial. The Arkansas Baptist of March 19th had a special historical edition celebrating the progress of Baptist work in Little Rock, the capitol city. It was very interesting and alive with pictures of prominent Baptist workers.

"CHURCH MUSIC"

Pointed Paragraphs

I. E. Reynolds

—O—

No. 14—Anthems and Other Special Music Sacred Forms

The anthem is peculiarly and characteristically an English species of composition, according to Groves Dictionary of Music and Musicians. It signifies a musical composition usually set to portions of Scripture or a worthy hymn poem. The anthem may be arranged for chorus throughout or for chorus interspersed with solos, duets, trios, or quartets. It may be written in either monophonic or polyphonic style of writing or a mixture of both. It has been suggested that the anthem came into its greatest usefulness in the English Church through an effort to counteract the despised hymn and hymn tune, which came into existence about the middle of the 17th century, which accounts for the name anti-hymn. It is much larger than the hymn or gospel song form and is more akin to the Psalms of the Scriptures than any other form. An anthem with a good text and musicianally setting, rendered effectively by a well trained choir or chorus with the proper background can be made one of the most effective of any of the forms of church music from a worshipful and spiritual standpoint. By many of our evangelical churches the anthem is greatly disliked, which is due to a lack of musical appreciation and knowledge, and often prejudice. If we are to follow Christ's example we would have to be in favor of Scriptural settings because Christ and His disciples, after the Lord's Supper, sang a hymn and went out. Theologians are practically agreed that the hymn mentioned was one of the Psalms, and the anthem form of church music is perhaps the most akin to the Psalms. Paul enjoins us to speak, teach and admonish through Psalms, hymns and spiritual songs with grace and melody in our hearts and Christ dwelling in us richly. The key to using anthem forms effectively is in the selection of anthems that are appropriate and practical in reference to the ability of the choir to do them well. The success in the use of anthems is dependent upon discrimination in the selection of them, their appropriateness for the occasion, and the ability of the choir which renders them. It is unnecessary to go into detail relative to other special music forms, such as solos, duets, trios, quartets, etc., more than to say that the successful use of them also depends upon appropriateness and proper rendition.

—BR—

GOOD-BYE

I'm lonely without you tonight, dear heart,
There's nothing and no one to take your place;
I sit in the shadows and weep, dear heart,
As the deepening twilight blends into dark.

Then memory wakes with her busy train,
Brings visions of days, happy days, with you;
Then hours of sadness and pain and care
We shared together in affection true.

And now without you I must try to meet Life;
Your valued counsel I can seek no more,
Your loved companionship I long for and miss,
The one whom I loved I've lost for a while.

So I'm lonely without you tonight, dear heart,
There's nothing and no one to take your place;
But I know you'll be waiting Up There, dear heart,

To welcome my coming. Until then, farewell.
—M. McG.

—BR—

The University of Richmond is campaigning for \$500,000 to be added to the endowment.

Missionary W. S. Allen is grateful for the blessing of God at Pass Christian and along the coast where the work is being done under great difficulties. He rejoices that other parts of the state are making the fight against liquor selling which he says is allied with prostitution and gambling.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Deap, Brookhaven, Miss.
Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Young People's Secty.—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Annual W. M. U. Convention, April 7-9, First Church Jackson, Miss.

Women of Mississippi of the Baptist faith have marked on their calendars April 7, 8, and 9, as days of most delightful interest and spiritual uplift. The W. M. U. Convention will meet in the city of Jackson at the First Baptist Church, the opening session to be held Tuesday evening, April 7, at 7:30 o'clock.

Keep in mind and dwell daily, women of the W. M. U. on these dates and the feast of good things awaiting you at the First Baptist Church in the capital city, April 7, 8, and 9.

Other special things to keep in mind, are:

The Constitution says as to representation at this meeting, "The president of each society, and three representatives from each society, and one representative from each Y. W. A., and leader of G.A., R.A., and Sunbeam Bands."

Elect your delegates.

Delegates, when elected, send your name promptly to Mrs. B. B. Richardson, 656 North State Street, Jackson, Mississippi, chairman of the Homes Committee. Tell her when and how you are coming.

If you find afterward you cannot attend, that is to say after you have sent in your name, write her promptly so she may assign the place delegated to you, to another.

The usual hospitality, bed and breakfast, will be extended. There are many places not too distant from the church where good meals may be secured at reasonable prices.

Mrs. W. O. Rea,
Publicity Chairman.

STATE W.M.U. CONVENTION PROGRAM APRIL 7-9

THEME: The Light of the World is Jesus.

Tuesday Evening

7:30—Opening Hymn, Lead on O King Eternal.
Prayer
Special Music
Devotional Period—Dr. W. A. Hewitt, Pastor

Special Music
Greetings
Appointment of Committees
Announcements
Offering: Missionary Library Fund
Hymn: Jesus Shall Reign
Missionary Sermon: Dr. P. I. Lipsey,
Editor of The Baptist Record
Closing Prayer

Wednesday Morning

8:45 to 9:20—Pre-session Season of Prayer.
Led by Mrs. J. H. Street
9:20—Meditation: Call to Worship
9:30—Hymn: Lead on O King Eternal
Devotional Period, Miss Nannie David
Recognition of Visitors, Missionaries and other guests
Election of Nominating Committee
Reading of proposed changes in Constitution
10:20—Spreading the Light—
State W.M.U. Officers
President's Message, Walking in the Light
Hymn: Come Women Wide Proclaim
11:15—Address: Mrs. F. W. Armstrong, president of Southern W.M.U.
Solo

12:00—Consecration, Miss Margaret M. Lackey
—o—

Wednesday Afternoon

1:45—Hymn
Prayer and Praise Scriptures
Prayer
Reading of Minutes
2:00—Training School—
Living to Lighten, Mrs. J. L. Johnson, State Chairman
W.M.U. Scholarships, Mrs. A. J. Aven
Special Music
2:20—The Triumph of the Light in the Homeland, Miss Emma Leachman, Field Worker of Home Mission Board.
3:05—The 5,000 Club, Mrs. J. A. Anderson, State Chairman; Dr. R. B. Gunter, State Corresponding Secretary
3:40—Future Light Bearers, Margaret Fund, Mrs. D. M. Nelson, State Chairman
4:10—Prayer of Consecration, Mrs. J. H. Ware
4:50 to 5:30—State Y.W.A. Stewardship Contest

Wednesday Evening

Young People's Program

Thursday Morning

8:45 to 9:20—Pre-session Season of Prayer.
Led by Mrs. J. H. Street.
9:20—Call to Worship
9:30—Hymn: Lead on O King Eternal
Devotional Period, Miss Nannie David
Prayer
9:50—Magnifying the Light Through the Printed Page: Mission Study, Mrs. J. H. Nutt; Jubilee of Literature Department, Mrs. A. J. Aven; Publications, Mrs. Carl Kosanke.
10:25—Hymn
Our Baptist Home, Miss Sue Marsh
In Memorium, Mrs. Geo. W. Riley
Reflecting the Light Through Stewardship, Mrs. Herman Dean, State Chm.
Special Music
11:00—The Triumph of the Light in China, Rev. J. H. Ware
11:45—Consecration Period, Miss Margaret M. Lackey

Thursday Afternoon

1:30—Hymn
Precious Promises—(Scripture quotation)
Prayer
Reading of Minutes
1:50—Let Your Light So Shine, Personal Service, Mrs. M. O. Patterson.
Baptist Hospital, Mrs. Gilfoy, Supt.
2:15—Reports
Changes in Constitution
Credential
Resolutions
Courtesy
Nominating
2:45—The Triumph of the Light in Palestine, Mrs. J. Wash Watts
Benediction

Thursday Evening

Calvary Baptist Church
The Shuck Centennial Pageant, presented by Mrs. N. T. Day, Director.

Prologue: A Hundred Years Ago.

First Episode: A Child of Old Virginia.

Interlude: Between Two Lands.

Second Episode: A Missionary in Old China.

Epilogue: The Shuck Centennial.

Indianola W.M.U. had their Mission Study Book, "Who Is My Neighbor," March 2nd, which was very ably taught by Mrs. Price Herring. The attendance was good and the book quite interesting.

The Annie W. Armstrong Week of Prayer was held the same week, with an all-day service on Friday, and lunch served at the church annex.

It was our great pleasure to have Mrs. McMurry of Greenville with us on Friday. Her message was most inspiring. All of our young people's auxiliaries had a part in the offering for Home Missions.

Each day the attendance was good which really proved a week of prayer.

Truly our minds have been informed and our hearts filled to overflowing.

Dr. J. G. Chastain leaves next Monday to spend the summer with his daughter in West Virginia, expecting to return to Lexington next September.

The Massachusetts legislature has repealed the order of banishment against Roger Williams which was enacted some 300 years ago. The world is flat and funny.

A brotherly letter from Dr. J. W. Crawford of Coldwater questions the remark in a recent editorial that the Holy Spirit is The Spirit of Jesus. We are glad that people are doing their own thinking and call the editor to account. Particularly do we appreciate it from Dr. Crawford who knows and loves the Bible, and the Lord and His work and His people. We have known him pretty nearly ever since we have known anybody, and know all his folks and he knows all of ours. This makes for the finest Christian fellowship. Now in reply to his inquiry. We did not say that the Holy Spirit is Jesus, but is the Spirit of Jesus. He is properly called the Spirit of Jesus, because Jesus said He would send Him, and He is to represent Jesus, to take the things of Christ and show them unto us. It is as proper to say that the Holy Spirit and Jesus are one (not the same) as it was for Jesus to say, "I and the Father are One." In the sixteenth chapter of Acts, verse seven the Holy Spirit is called the Spirit of Jesus, in the American Revised version, which reads: "Having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia, and the Spirit of Jesus suffered them not."

Father: "Are there half-fares for children?"
Conductor: "Yes, under fourteen."

Father: "That's all right. I've only five." Pearson's.

Man (to taxi driver): "I say, driver, is your Noah's Ark full?"

Taxi Driver: "One monkey short, sir; jump in."

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Great S. S. Convention

Last week there was held one of
the best sessions of the State Sun-
day School Convention. Some 800
or more people attended, more than
500 registered. The program was
well rendered, carried out on time
and in order. President Davis work-
ed on time and kept the ball rolling.
He makes a fine presiding officer.
The speakers were at their best.
All those on the program were pres-
ent except Dr. Frank Leavell who
was in China.

Dr. Zeno Wall brought three
great messages. Dr. Lipsey and
Dr. Gunter were at their best. In
fact, all did their part well. Miss
Jaunita Byrd brought us an inspir-
ing message on her work in China.
Brother McKinney led us in a great
way in songs. The convention spoke
out on the whiskey and divorce
questions. May the Lord save our
state from these two deadly laws.

Philadelphia took care of this
large body of people in a splendid
way. In fact, they did not get
around for some homes received no
messengers. Pastor McCall and his
helpers had everything so well or-
ganized that it was just like clock-
work. There was no hesitation or
waiting as the messengers came in,
but in a few minutes they were off
in a speeding car to their assigned
places. Every one on duty seemed
to know his or her work. I heard
no complaint from any source. It
did not seem to be a burden to the
little city. In fact, they seemed to
want us to stay longer. But then
that was to be expected of Phila-
delphia. All the people without re-
gard to denomination did their part
well.

—O—

Yalobusha County was represent-
ed at the Sunday School Conven-
tion by Rev. L. J. Crumby from
Water Valley, T. T. Gooch from
Oakland, and Mr. and Mrs. L. D.

Clements and the writer from Cof-
feeville.

Dr. C. E. Patch of Grenada First
Baptist Church will be on the pro-
gram of the fifth Sunday meeting
in Yalobusha County March 29th.
Others on the program will be G.
E. Denley, Kermit Cofer, Mrs. S.
H. Shepherd, T. T. Gooch and C.
M. Williams. The meeting will be
held with Cedar Grove Baptist
Church located three miles east of
Coffeetown, the baby church of the
county. You will be welcome.

T. T. Gooch and the writer had
their home while in Philadelphia
with Mr. and Mrs. Hugh Barrett,
and their fine daughter, Miss
Gladys. We were fortunately situ-
ated. The writer spent one night
in the good home of Mr. and Mrs.
Lonnie Parks, and their splendid
son, Irby. Some eighteen years ago
I married this fine couple and
they still seem glad that I did it.

Evangelist B. B. McKinney said:
"Music in our churches is at the
lowest ebb than any other depart-
ment in the church. There 'aint' no
such animal as a music expert. All
experts are better described by
leaving the ex'off, just sperts. I
do not have to chase a good time;
a good time chases me. I am a hap-
py Christian."

J. N. Barnette: "People are not
seeking the churches, the churches
must seek the people. Christ-like
visitation will bring results. We
must get the ins out before we can
get the outs in. Churches are not
failing, homes are."

Dr. Wall: "Jesus did not teach
people to preach but He did teach
people to pray. Death means sep-
aration here, but reunion over yon-
der; death means goodbye here,
but it means goodmorning over
yonder. I love to study Revelation
because it tells of a coming sure
victory. In Genesis we see Satan a
victor over Adam, but here we see
Satan dethroned and Jesus and His
saints victorious."

Two bright young girls, Ethel
Mumson of Eupora and Marie Wil-
liamson of Philadelphia, sang beau-
tifully and feelingly the good song,
"For Jesus' Sake."

Twelve Choctaw girls from Pearl
River government school sang a
number of gospel hymns in Eng-
lish. They sang one verse in their
native tongue. One girl repeated
quite a number of verses of Scrip-
ture. This gives us an idea of the
work done there. Some 350 of the
1,800 Choctaws in east Mississippi
are members of the Baptist church-
es in that section.

We are in sympathy with Rev.
A. L. Goodrich and children in the
death recently of their wife and
mother. May they be comforted in
Him.

Rev. J. W. Lee, of Batesville, is
one of the most faithful to attend
all state meetings among Baptists.
He, like some of the rest of us, is
not as young as he used to be, but
he doesn't know it. Blessings on
him.

—BR—

"Some of you pedestrians walk as
if you owned the streets."

"Yes, and some of you motorists
drive around just as if you owned
your cars."

THE GREATEST NEED OF OUR CHURCHES

By D. W. McLeod

No. 63

(This article was awarded 3rd prize)

—O—

In considering this subject, I am
thinking of my own church, which
is about an average church. I am
convinced that our greatest need is
that persistent, conquering faith
that lays hold of the throne of
grace and takes no denial — that
cries unto God day and night, until
the answer comes.

We need to pray, as did the fath-
er of the epileptic, "Help thou our
unbelief." Our faith is being chal-
lenged these days, as was this fath-
er's. It is not a question of God's
power to help us out of our difficul-
ties, but of our faith. "All things
are possible to him that believeth."

We need to be cured of our mat-
terialism. In our church activities,
we have been so influenced by the
age in which we live, that we are
relying almost entirely on human
organization and standardization. I
do not mean to be critical. I am
simply pointing out what seems to
me to be one of the weaknesses of
our churches. The only cure for this
tendency is an abiding, overcoming
faith in the living God.

Our churches have never been
more thoroughly organized and
standardized than they are today.
But it seems that we have sought
these things as an end, rather than
as the means to an end. Hence, our
failure.

Our present cooperative budget
plan is, the best plan our churches
ever had, for united effort in carry-
ing out our Lord's commission. We
have been studying and teaching
and preaching stewardship in our
churches more for the past seven-
teen years than ever before. And
yet we are not getting the desired
results.

And why are we not getting re-
sults? Because of our unbelief.
When the disciples had failed to
cure the epileptic, and inquired of
the Lord why they could not cast
out the demon, His answer was,
"Because of your little faith: for
verily I say unto you, If ye have
faith as a grain of mustard seed,
ye shall say unto this mountain,

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GIVE WHILE YOU LIVE THAT "THEY" MAY LIVE

Set Aside One Sunday

Give at least once a year one "Fellowship Offering"
at the Celebration of the Lord's Supper for the sup-
port of needy, retired ministers and widows.

Take it upon yourself to see that this worth while
deed is accomplished. Send this annual collection
through your State Board marked, "Fellowship Offer-
ing" for The Relief and Annuity Board of the Southern
Baptist Convention and thus plan for the better care
of those who gave their all for Christ and His cause.

THOMAS J. WATTS, Executive Secretary

THE RELIEF AND ANNUITY BOARD OF THE
SOUTHERN BAPTIST CONVENTION

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DALLAS, TEXAS

Remove hence to yonder place, and
it shall remove; and nothing shall
be impossible unto you." But He
added, "This kind can come out by
nothing, save by prayer"—the per-
sistent prayer of faith. O, if we had
faith in God's leadership and power,
we could save all of our institutions,
and greatly enlarge our work.

Lord, help thou our unbelief!

D. W. McLeod

Florence, Miss.

—BR—

REFUGIO, TEXAS

To our many friends in Mississippi:

While out in the southwest en-
joying blessings that come to us
day by day, we often think of you
people.

We have just closed our revival
with the pastor doing the preaching.
(This is the third meeting that I
have preached in here.) We had a
fine spiritual meeting. There were
thirty-one additions with 28 of them
grown people. Twenty of them were
for baptism. We have been here
three months and there have been
47 additions to the church, with 25
of them being for baptism. One
man 70 years of age was converted
and joined for baptism.

We hope to move into the new
parsonage next week, as it is being
finished now. The people here have
been very nice indeed to us since
we have been here.

There are lots of men, lots of gas,
oil, cattle, horses, money and sin
here, but a great opportunity for
service, and we are trying to do our
best for our Lord.

We enjoy the Record each week.

Yours fraternally,

L. S. Cole, Pastor.

—BR—

"Does your neighbor return the
tools he borrows?"

"He has to. I won't lend him the
lawnmower in the spring until he
brings back the snowshovel he bor-
rowed in the winter."

Hearing Corrected with

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the "AUDI-EAR"

Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

Lesson for March 29

Longer Lesson, Luke 12:54; 13:35; Printed Text, Luke 13:18-30.

The Master Passion of Jesus

Golden Text: "They shall come from east and west and north and South, and shall sit down in the Kingdom of God." Luke 13:29.

I. Frustrated Attempt at Justification Without Repentance. 13:1-5.

"There were some present at that very season," Judeans, as I think, willing to justify themselves by telling what had befallen some Galileans who had incurred the ill-will of Pilate without considering the fate to which he doomed them. Quickly Jesus turned the illustration upon them. Not only those hapless Galileans, but you shall also perish except you repent. He goes on to cite an incident which occurred among them, a mishap which overtook eighteen members of their own tribe. These men were not sinners above all others. Such misfortune as overwhelmed them is not of itself a proof of moral turpitude, but may be taken as an illustration of the completeness and inevitableness of the destruction which awaits all who refuse to repent of their sin and seek reconciliation with God through faith in Jesus.

In all the urgency of this appeal we can not escape the evidence of the earnest desire of Jesus to win these men to concern for their lost condition and to repentance from it. One object was before Him here as He spoke to them, and that was that they might, before He had to leave their house unto them desolate, turn to Him and live.

II. The Passion Parable of Barrenness. Vv. 6-9.

The lack of any appearance in the nation of that repentance which He had just declared necessary, may have suggested this striking parable. The fig tree here was a suitable symbol of the chosen people. The group of vineyards was always well prepared and, hence, the spare portions of it would furnish a most desirable site for fig trees. In like manner the chosen people, placed in a situation most favorable for the growth of moral excellence, should have yielded fruit in lives of piety and obedience.

The story is of a man who had a fig tree in his vineyard; it belonged to him, his were the rights of the proprietor. He came seeking fruit; his was the moral right of expectation. He found no fruit, and he said, "Cut it down"; his was the right to destroy. "Why doth it also cumber (sterilize, or render useless) the ground?" If it is not fulfilling the function of a fig tree, if it is not doing what a fig tree is made for, why leave it stand and consume the food which might support a normal tree?

But the vinedresser addressed said to the owner of the vineyard,

"Lord, let it alone this year also, till I shall dig about it and fertilize it; and if it bear fruit thenceforth—but if not, thou shalt cut it down." "I am not asking you to pity it. I am not asking you to allow it to shun its obligation. I am asking for it another chance, when I have provoked and fertilized it." Thus is declared that the owner's judgments are rooted in righteousness, the rights of the proprietor, and the proprietor stands here for God. The judgments of God are exercised in infinite patience. The vinedresser stands for Jesus. What could more touchingly illustrate the yearning tenderness of our Lord toward those in whose behalf He died? If, however, in spite of the righteous demand and the long patience, and His own ministry of mediation, there is no fruit, He is at one with God in judgment; and the judgments of God are irrevocable.

III. Play of the Passion in Beneficence. Vv. 10-17.

1. The deed. Vv. 10-13.

He went into a synagogue. He knew there was a hypocritical, hostile, "ruler of the synagogue" there; but He also knew there was a "daughter of Abraham" there, a woman who was come to worship in the house of God, in spite of her sickness, to give thanks to God, though her malady had bent her double so that she could not look up. "Jesus saw her." Of course He did. When did He fail to see the needy person, be the crowd never so large, be His other work never so pressing? When He comes to church. He sees there are persons in direst need, always. His master passion is to relieve need. Here, then, His opportunity. He loosed this woman from her bonds, set her free from Satan.

2. The Defense. Vv. 14-17.

"There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath." Thus raved the ruler of the synagogue. He looked to the ritual, the ceremonial, the liturgical, for justification in his position. His real reason for this stroke, delivered as though at the people, but really at Jesus, was his hostility to Jesus and His work.

"Ye hypocrites," this ruler and his class. Jesus saw quite through his sham concern in for the sanctity of the sabbath. "You say men 'ought' to get healed on any one of six days, but not on the sabbath; doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? You 'ought' to do this in mercy to the beasts. Do you assert that I 'ought' not to loose this daughter of Abraham whom Satan hath held in bondage 18 years? Are beasts of more worth than people? Are you unable to see that what was done to this woman was a deed of the spiritual character performed unto the glory of the God who made the sabbath for man?"

IV. Master Passion Prospers and Permeates. Vv. 18-21.

1. Prospers. Vv. 18, 19.

The mustard plant which, in Palestine, is said actually to grow

to the height of the head of a man mounted on horseback, began as a very small seed. Thus the Kingdom began with a baby born in a cattle pen and cradled in an open feed trough. It began to grow with the preaching of a forest-bred Baptist preacher. It is growing yet, and shall grow.

2. Permeates. Vv. 20, 21.

The Jews used leaven in making bread always except in the case of that eaten during the Passover feast. They were commanded to bake bread with leaven to be used and eaten during the feast of pentecost. (Lev. 23:17). Leaven for use in the baking of the best bread the Jews did not regard as essentially bad. They had too much sense. It was an element of their ordinary food, as of yours. The self-propagating quality of its made yeast a bit symbol of the vital principle of Christianity, which does change not only every individual believer, but every community in which it is hidden. I did not say it would save all of any community, neither did the Lord, but it will change it.

V. The Master Passion Pleads. Vv. 22-30.

1. A speculative question. "Are there few that be saved?" There is no practical value to the individual in the answer to this question. Our Lord did not give a categorical answer. A lot of people want to be dead sure on a bunch of questions the answers to which would be remarkable only for the fact that they are dead.

2. The answer. Our Lord said, "Strive." There is a narrow door into the house, a narrow way into the Kingdom. Agonize to enter in. "Many shall seek to enter in, and shall not be able when once the master of the house is risen up, and hath shut to the door."

There are those who will plead in that day a familiarity with Him. "I knew you. You came to my town, and I heard you. You taught in the street there." They shall find to their sorrow that it is not familiarity with Jesus which saves, but personal relationship. Did you submit to Him as your Lord, having accepted Him as your Savior? There will be multitudes who have done so, and they shall come from every nation under heaven.

When we find ourselves inclined

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to indulge the speculative question, let us hear the voice of our Savior coming to us across the years. Let us hear Him pass over the speculative question without giving it an answer, not bothering to say whether there be few saved or many, but laying great stress upon the matter of personal relationship with Him. Strive to make your calling and election sure. Strive to establish with Him the relationship which shall insure your entrance in through the narrow door, so that, if the number of the saved be great or small, you shall be among the number.

VI. The Master Passion Defying Death. Vv. 31-33.

In an effort to frighten Him, certain Pharisees came to tell Him that He would best run fast and far away; because Herod would be glad of a chance to kill Him. He spoke in answer concerning Herod the only contemptuous word he ever employed in reference to anybody. "Go tell that vixen, that female-fox, 'Behold, I cast out demons and perform cures today and tomorrow, and the third day I am perfected.'" He had made it clear that He was going to Jerusalem to die. "The third day I am perfected," by my death. I am not destroyed by it, I am made perfect by it. You thought my death would be calamitous to me? It is to be my means of triumph. And it must be at Jerusalem, where the greatest, most glorious, act of my life shall glorify my Father.

VIII. The Master Passion in Lamentation. Vv. 34, 35.

He had yearned over Jerusalem. It would none of Him. We can not read this passage without hearing in it the sob in the voice of God. He had called it "My Father's house." Now He calls it "your house." How desolate the house which is abandoned by God!



IT takes more than "just a salve" to draw them out. It takes a "counter-irritant"! And that's what good old Musterole is—soothing, warming, penetrating and helpful in drawing out the local congestion and pain when rubbed on the sore, aching spots.

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BAPTIST BROTHERHOODS

M. E. Dodd
Shreveport, La.

There are two active and effective Brotherhoods in the First Baptist Church of Shreveport, of which I have the honor to be pastor. They are named the Carey and the Judson Brotherhoods, respectively. The Judson has just recently been organized. At the annual church meeting in January the Carey Brotherhood made the following report for the year 1935:

Enrolled	75
Average Attendance	41
No. of Books read or studied	80
No. of pieces literature distributed	16,656
No. visits to sick and needy	976
No. men invited to church services	617
No. unaffiliated Baptists spoken to	68
No. unsaved dealt with	351
No. indifferent church members enlisted	62
No. pledges to church budget received	63
Services conducted:	
Evangelistic	176
Extension	77
Applications for church membership received:	
By baptism	2
By letter	7
Miscellaneous services	885

We tried for years to organize and do something special with the men of our church. We had monthly meetings, committee groups, luncheon meetings, week night meetings, etc., and always with no success.

Then we faced the question by seeking for our men's work: 1. A definite personnel; 2. A definite purpose; 3. A definite plan; 4. A definite period; 5. A definite program. Now we have two thriving, active Brotherhoods, and will start others when the time is opportune.

I. A DEFINITE PERSONNEL. Every church, either small or large, whether in country or city, consists of three groups, and only three, namely: men, women, and young people. The church auxiliaries, therefore, fall into definite natural lines. They are the Missionary Society for women; the B. T. U. for young people; and the Brotherhood for men. The Brotherhood is of the men, by the men, and for the men of the church.

II. A DEFINITE PURPOSE. The definite purpose of the Brotherhood is to mobilize, organize, vitalize and utilize the man power of the church. This does not compete with any other group, but cooperates with all. The object of the Sunday School is the study of the WORD. The object of the church auxiliaries—the W. M. S., B. T. U., and Brotherhood—is to study and do the WORK.

III. A DEFINITE PLAN.

1. The organization. The Brotherhood does the best work with not less than thirty and not more than sixty members. It should be divided into units with about ten men to each unit and a chief steward as head of each unit. There are, of course, the usual general officers.

2. The weekly session would follow the topics in the quarterly published by the Brotherhood of the Southern Baptist Convention.

IV. A DEFINITE PERIOD. God has definitely fixed the week of seven days as the cycle for His work and worship. The church meets each week for worship. The Woman's Missionary Society meets each week. The B. Y. P. U. meets each week. The Brotherhood should meet each week. After experimenting with almost every day and hour our own Brotherhoods have found that Sunday evening, an hour and a quarter before the preaching service is the best. This greatly helps the evening church service. It also promotes the B. T. U. because the whole family can then come together. All of God's work prospers most when it follows God's plan of weekly meetings.

V. A DEFINITE PROGRAM. This will include personal visitation with the unsaved, with unaffiliated church members, with unenlisted church members, with the sick and the needy. It would include leading men to Christ and securing applications for church membership. The men secure tithers and distribute religious literature and conduct Evangelistic and Extension services in various places. Individual members should report to the Brotherhood at each meeting on the work done during the previous week. The Brotherhood should make a report to the church at its monthly business meeting on the aggregate of all work done by all members during the previous month, and then make a report for the year's work.

In addition and above all that can be recorded on paper, there is of course much Bible reading, praying, personal services, and many other things which the men can do.

This kind of a program has succeeded with Brotherhood organizations in hundreds of our churches in different states. And I believe it will succeed in any church, when the men are offered a definite purpose; a definite plan; a definite weekly period for meeting; and, a definite program of work.

This letter is being printed in tract form. Any pastors or laymen desiring copies may secure same by writing Louisiana Baptist Brotherhood, 309 Slattery Building, Shreveport, Louisiana.

IN MEMORY

Mrs. Cynthia Anne Graves passes away on February 21, at Greenville, Miss., at the home of her daughter, Mrs. C. J. Mason.

Mrs. Graves was born at Osyka, Miss., in 1862; a member of the Bethel Baptist Church many years; a devoted Christian, wife and mother. Mrs. Graves survived her husband Andrew Graves by twenty-two years. She was the mother of ten children, thirty-two grandchildren, and six-great-grand children.

Those surviving Mrs. Graves are: a sister, Mrs. Lydia Johnston of Ellisville; a sister-in-law, Mrs. Jennie Brabham of Jackson; children, Andrew Graves, Mrs. C. J. Mason, Mrs. R. B. McCaa, Mrs. T. J. Quin, all of Greenville, Miss.; Mrs. A. E. Crawford of Jackson, Lewie Graves of Alexandria, La., Roy Graves of Arkansas City, Ark.

—Estus Mason, a grandson.



MISS RUBY TAYLOR
Elementary Sunday School
Secretary

Mississippi Baptists are indeed fortunate to have as their new Elementary Sunday School Secretary, Miss Ruby Taylor of Florence, Rankin County. She succeeds Miss Ann V. Cameron of Hattiesburg who was Elementary Secretary for several years, and resigned last summer when she married and moved to Texas.

Miss Taylor was born and reared in Rankin County, did her college work at Millsaps, Jackson, and Blue Mountain College, Blue Mountain, and taught school at Star, Miss. She also worked for the State W. M. U. Department during summer months in various places in the state.

Her work wherever done has been of a very high type and such as to call forth only words of appreciation and praise from those with whom she worked.

She is talented, capable, pleasant, consecrated, willing and anxious to help in promoting the great work that the Sunday School Department has set itself to do. We most heartily commend her to the Baptists of Mississippi and ask that you use her in helping to carry on the Sunday school work.

E. C. Williams

LAKE BAPTIST MISSIONARY SOCIETY AND CHURCH

The W. M. U. of Baptist Church has just concluded its Week of Prayer for Home Missions, known as "Annie Armstrong" Week of Prayer.

Preceding this Week of Prayer the Mission Study leader, Mrs. Jno. Freeman, held a Mission study class, teaching the book, "Who Is My Neighbor?" which prepared the hearts of those attending this class for a delightful prayer week.

On Monday and Tuesday afternoons the programs already prepared, were given, one special feature of the programs was the introduction of each of the Home Mis-

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sionaries to the ladies.

On Tuesday and Wednesday afternoons other organizations of the church, Y. W. A., Jr. G. A., Jr. R. A. and Sunbeams had part on the Week of Prayer program. The Y. W. A.'s were 100% in attendance on program and giving. The offering of entire organization surpassed last years gifts.

The following Monday March 9, Royal Service Mission program was given at the home of Mrs. Geo. Brooks.

Our pastor Dr. A. A. Kitchens and family have had Flu. We are glad to know they are all improving and also glad to have him back with us.

We have twenty-six members of our church subscribing for Baptist Record. Five members of Five Thousand and four members of One Hundred Thousand Clubs.

We are hoping and praying for greater things in the Lord's work in 1936.

—Church Reporter.

BR

The anglo-Catholic scholar, Prof. N. P. Williams, declares in his Bampton Lectures, 1928, England on baptism: "The Book of Acts contains no clear evidence for the administration of the rite to persons other than adults." "If nothing is lawful save what can be certainly demonstrated to have been sanctioned by one of the sacred writers, the Anabaptist has won his case." "St. Gregory seems to be almost unconscious of the existence of the custom of infant baptism." "The practice of infant baptism presents a considerable problem to the critical, even though sympathetic, student of Catholic custom, and there is a stronger prima facie case for the Anabaptist position than most English Church people have hitherto been willing to admit."

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here is a nice letter from Mrs. McCall, with a good promise in it, and soon she is going to tell us of a little girl's school days seventy years ago. I imagine it will be quite different from school days now—no automobiles, no telephones, no good roads, no superintendents of education, no—but let us hear about it from her, she can tell about it far better than I.

Doris Mae Waycaster and her mother are going to give us the price of all their Sunday eggs; isn't that grand? I'm hoping there is going to be great enthusiasm on the part of the hens for laying, now, and especially on Sundays; this is the time for busy times with the hens, and I believe it is going to increase our gifts, and that is what we need. Franklin Evans has the promise from both his mother and grandmother of their Sunday eggs. This sounds mighty good to me, and I hope many boys and girls will talk to their mothers about giving their Sunday eggs to the Lord in this way. Let me hear from you, and if you want a list of names put on our page, it shall be done. I had a little talk yesterday with a lady from Bay Springs, who said she reads our page every week. I asked her if she couldn't give us her Sunday eggs, and she said she could have given us 29 last Sunday! Of course, that is a good deal to give each week, when it is a part of a family's support, so she agreed to give us the Sunday eggs once a month.

Did you all observe that we had a whole page last week? We've had a nearly full one several times, but it was completely so last time. Keep up the good work, my dears, you know we can't be a full page unless we write letters. I am to hear from you now as to how you feel about our new B. B. I. girl. You remember, we are already getting up each month some of her scholarship fund.

I hope the flu is going off in your town, as it seems to be with us, though I saw twenty double blankets hanging on a lone line the other day. And we've got two little grandchildren down with flu.

Much love from,
Mrs. Lipsey.

First Chronicles

First Chronicles, the thirteenth book of the Bible, has twenty-nine chapters, supposed to have been written by Ezra. The first nine chapters are genealogies of family records giving all the families from Adam, Noah, Abraham, Judah and David, also the tribes of Israel. This was necessary as the Messiah, that is Christ, was expected from the tribe of Judah: this we find to be true as given in the first chapter of Matthew, then we find a complete genealogy in the third chapter of Luke.

The rest of the book is then given to repeating and giving more detailed account of a number of events as recorded in Kings.

The charge to the Levites is again given and they lodged about the house of God as it was their duty to open the house of the Lord every morning. In this we are given another account of the death of Saul and of his kingdom being turned over to David: since he had disobeyed God his kingdom did not pass on to his sons as was the custom of kings.

Then we have a record of David's reign with a list of David's men: of war, and his victories, also his desire to build a house of the Lord. Through the prophet Nathan he was forbidden to do that so he made preparations for building it and gave instructions to Solomon to build it.

Which of Jacob's sons was David's ancestor?

From what tribe was Saul?

Who killed Saul?

Whose threshing floor did David buy for an altar?

Best verse: Be of good courage, and let us behave ourselves valiantly. I Cor. 19:13.

Mrs. Beulah Mayo

—O—

Newton, Miss.,
March 16, 1936.

Dear Mrs. Lipsey:

We just have 25 more days to go to school, and when school is out daddy and I will go fishing. Mother, grandmother and Betty have had the flu, but daddy and I haven't had it. I go to Sunday school at Bethel where daddy is pastor. I am sending 10c for the orphans.

Lots of love,

J. Harold Bethune

Thank you, Harold. I certainly hope you and daddy will not get the flu. Are you sorry school will soon be out?

—O—

Fort Worth, Texas.

O Children! Don't we feel good that the severe winter is over and springtime, with the beautiful sunshine and flowers has come? Isn't everything beautiful? And aren't we just bubbling over with thankfulness that our kind Father has spared us and given us all this to enjoy?

I just wish I could have a real heart-to-heart talk with you, and dear Mrs. Lipsey, who gives us this wonderful page. I am so delighted to belong to this circle and do hope I can bring a mite of love and cheer to you.

I had a sweet message from one of my Mississippi friends of long-ago, in reference to my letter to this page—it did my heart good. I think, in my next, I'll tell you of my school days of 70 years ago. 'Twas so very different, even as I think of them it amuses me. May I tell them, Mrs. Lipsey?

Mrs. McCall.

You surely may, dear Mrs. McCall. Our page always welcomes you with open arms. But don't make us wait long, please ma'am!

—O—
Shuqualah, Miss.,
March 9, 1936

Dear Mrs. Lipsey:

I enjoyed your page in the Record this week. I am glad to say my mother and grandmother both are going to give me their Sunday eggs for the orphans. So I am sending money for two dozen. I study violin and played a solo in the music recital last week. I always enjoy the children's page in the Record.

With much love from,

Franklin Evans

Such a nice letter, Franklin. I wish I could hear you play your violin, some time. And you are the second one to speak of Sunday eggs this week. We must do something about that. Come again soon.

—O—

My dear Mrs. Lipsey:

Your letter received and I was pleased that you were able to find one in whom you felt the Children's Circle would be particularly interested.

When those who are eager to invest in some student find one whom they would like to help, I am particularly pleased. A good Christian man and his wife in Jackson desired to aid a young man here next year and they are interested in one of the students at Mississippi College. I believe they can feel the special interest that should come to them if they know and select personally the student to whom they will make their contribution.

Again with every expression of

appreciation for your unfailing and sacrificial interest in the Institute, and grateful for what you have in mind for next session, I am

Yours sincerely,
W. W. Hamilton,
President.

—BR—

MORE ABOUT KAGAWA

L. D. Posey

—O—

Since my article appeared in a recent issue of The Baptist Message and The Baptist Record, I have had a number of letters of inquiry. Unfortunately, I am not a big preacher; therefore, I do not have a secretary to do my work while I entertain the people. For the benefit of those who have written, and others who are interested, I will answer all of them by giving, "MORE ABOUT KAGAWA."

Kagawa denies the inspiration of the Scriptures. He says, "Prophecies in ancient times were made by some mysterious power; but today without recourse to any mysterious influence we are able to make such criticisms by the aid of the philosophy of history." From "Love the Law of Life," page 130.

In discussing Paul's wonderful message in I Cor. 12, Kagawa says, "Paul derived this material from a Roman parable." "Love the Law of Life," page 126.

Kagawa denies the Bible account of creation. He says, "The doctrine of evolution carries to completion the revelation which began in Genesis." "Love the Law of Life," page 299. Again in the same book and on the same page, Kagawa says, "Modern science has done away with the first conception of God, and has constructed the ultimate God." Again in the same book, but on page 305, Kagawa says, "God is evolution itself at work within the ego." What a wonderful statement for the "world's greatest Christian" to make!!

Writing of Jesus, Kagawa says in his book entitled "The Religion of Jesus," on page 82, "Jesus said, 'My Father is always at work.' (John 5:17) He went to the extreme about the Sabbath problem. That is, He thought that if God should cease His work even for a moment, the universe would be ruined." Again in the same book and on the same page, Kagawa says, "Jesus deserved to be thought the most dangerous of all dangerous persons on account of His attitude toward the Sabbath alone." How can Kagawa be trusting Jesus for salvation when he regarded Him as such a dangerous person as expressed by his own words? Echo answers, How?

Kagawa in his book, "Love the Law of Life," on page 245 says, "The reconstruction of human nature depends upon the power of evolution." Again he says, same book, page 272, "Science is the movement preparatory to our becoming divine." Again, same book,

page 304, Kagawa says, "Conscience is the sole process of leading man to God." That flatly denies the place of the Word of God and the work of the Holy Spirit in the salvation of sinners. Now isn't that fine stuff to cram down into the minds of our young people in general, and our unseasoned young preachers in particular?

Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:37. According to the standard set up by Jesus, Kagawa, by his own words condemns himself. He is not even a saved man. But the Devil will promote any man or movement that leaves the blood of Jesus and His resurrection out of the picture. If preachers and teachers who do not believe the Bible, would get out of the pulpits and denominational and tax supported schools, and build their own institutions in which to teach their heresies, they would command more respect from thinking people and do less harm than they do.

I hope the foregoing quotations from books and pages will satisfy the least credulous. My only regret is I do not have means by which to get the truth into the hands of every Southern Baptist. But one of the evil tendencies of the times is to boycott the man who "speaks out in meeting" and tells the whole truth. But that is only one more of the many evidences that we are near the end of the age and the nearness of the return of Jesus.

PIKE COUNTY W. M. U.

The Baptist Woman's Missionary Union of Pike County Association held their Quarterly Rally in the South McComb Baptist Church Friday afternoon, March 20. The following program was rendered very effectively:

Hymn—We Praise Thee O Lord.
Prayer—Rev. R. L. Smith.

Devotion—Rev. R. R. Jones.

Welcome Address—Mrs. Cook.

Response — Mrs. Edna Watkins Hewitt.

Mrs. Mary Batrous led a very inspiring missionary program under the topic, "Women in the Kingdom." Several ladies and children participated in scenes showing woman's influence in the home, school, and as a missionary.

Song—What a Friend.

Talk—The Five Thousand Club, Mrs. H. L. Simmons.

Talk—Our Margaret Daughter, Mrs. F. D. Hewitt.

Mrs. Edna Watkins Hewitt closed the meeting with prayer.

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

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Study Course Emphasis

Last week we gave suggestions which included requirements for a Baptist Training Union or B. Y. P. U. study course or training school. We list below the books in our study course. The books listed here are the only ones for which credit is given in this department of the work. We insist that every B. Y. P. U. or B. A. U. should have at least two study courses a year and in many instances a study course each quarter is recommended. May we suggest that EVERY YEAR every union should study, as a whole, the book in our missionary course "Witnessing at Home and Around the World." This book is a report of our boards and is changed each year and is therefore a new book each year. To keep up with our great denominational work and to be an informed Baptist this book should be studied each year. Why not seek to enlist every member of the church in this one study each year? It will be most profitable. Then methods should be studied, not just to be studied, but see that the suggestions in the book are put into practice.

What better way can a pastor have of getting acquainted with and becoming a friend to his young people than to meet with them OFTEN in the study of a good book. Every book in every course we have is a gem, destined to deepen the life of every one who studies them. Perhaps you did have a course a few months ago, repeat it. Interest deepens as information is acquired.

One Bible Readers' leader, chairman of the Instruction Committee, has a goal for 100 per cent study, meaning that her efforts will continue until every member has taken a study course. Her ambition is that every member of the union will study every book in the course. That is a worthy goal and ambition. May other Bible Readers' leaders adopt the same.

Textbooks and Awards

Junior B. Y. P. U. Study Course

(New arrangement, showing books now in use. Other books will be added as they are ready.)

- | Courses | Awards |
|--|--------|
| I. Methods—Diploma, Seal for taking second time. Book: The Junior B. Y. P. U. Manual, Lambdin. | |
| II. The Christian LifeSeal Book: Studying for Service, Black. | |
| III. The Church (Book not yet ready)Seal | |
| IV. The BibleSeal Book: Bible Heroes, Ethel Hudson Williams. | |
| V. MissionsSeal Book: Trail-Makers in Other Lands, Lambdin. | |

Intermediate B.Y.P.U. Study Course (New arrangement, showing

books now in use. Other books will be added as they are ready.)

- | Courses | Awards |
|--|--------|
| I. Methods — Diploma, Seal for taking second time. Book: The Intermediate B. Y. P. U. Manual, Lee. | |
| II. The ChurchSeal Book: The Meaning of Church Membership, Crawley. | |
| III. The Christian Life. (Book not yet ready)Seal | |
| IV. The DenominationSeal Book: Training in Christian Service, Leavell. | |
| V. The BibleSeal Book: Training in Bible Study, Cooper. | |
| VI. StewardshipSeal Book: Training in Stewardship, Leavell. | |
| VII. MissionsSeal Book: Messengers of Light, Crawley. | |
| VIII. Soul-Winning. (Book not yet ready)Seal | |

Senior B. Y. P. U. Study Course

(Plan used since January, 1932. Showing books now in use. Other books will be added as they are ready.)

- | Courses | Awards |
|--|--------|
| I. Principles and Methods—Diploma for taking one book. Books: 1. Senior B. Y. P. U. Manual, L. P. Leavell. 2. Senior B. Y. P. U. Administration, Arthur Flake. | |
| II. The Christian Life—Seal for taking one book. Books: 1. Pilgrim's Progress for the B. Y. P. U., L. P. Leavell. 2. Planning a Life, H. E. Watters. | |
| III. Church MembershipSeal Book: Training in Church Membership, Van Ness. | |
| IV. Church ActivitiesSeal Book: Church Music, I. E. Reynolds. | |
| V. Soul-WinningSeal Book: The Plan of Salvation, Crouch. | |
| VI. The BibleSeal Book: The Books of the Bible (revised), Moore. | |
| VII. DoctrineSeal Book: Training in the Baptist Spirit, Van Ness. | |
| VIII. Stewardship—Seal for taking one book. Books: 1. Investments in Christian Living, Rigell. 2. More Than Money, Freeman. | |
| IX. MissionsSeal Books: Witnessing at Home and Around the World. An annual book containing the reports of the Home and Foreign | |

Mission Boards, edited for study class work.

- X. Denominational LifeSeal Book: The People Called Baptists, McDaniel.

B. A. U. Study Course

(New course, showing only the books now ready. Others will be added as they are ready.)

- | Courses | Awards |
|---|--------|
| I. Principles and MethodsDiploma Book: The B.A.U. Manual, J. E. Lambdin. | |
| II. The Christian Life. (Book not ready)Seal | |
| III. Christian Home-Making. (Book not ready)Seal | |
| IV. The Church Member and His ChurchSeal for taking one book Books: 1. Growing a Church, Burroughs. 2. Honoring the Deaconship, Burroughs. | |
| V. The Church Member and His Denomination. (Book not ready)Seal | |
| VI. The Church Member and the Social Order. (Book not ready)Seal | |
| VII. The Church Member and His BibleSeal Book: Our Doctrines, Tribble. | |
| VIII. Christian WitnessingSeal Book: The Fine Art of Soul-Winning, Hamilton. | |
| IX. The Stewardship of PossessionsSeal for taking one book Books: 1. Our Lord and Ours, Burroughs. 2. Our Church and Ours, Burroughs. | |
| X. The Church Member and MissionsSeal Book: Witnessing at Home and Around the World. An annual book containing the reports of all Home and Foreign Mission Boards, edited for study class work. | |

Baptist Training Union Administration Course

This course is for directors and other general officers, pastors, Junior and Intermediate leaders, Senior and Adult officers, and others who may want to prepare for places of leadership in the training union.

1. The Baptist Training Union Manual, J. E. Lambdin. Award, Administration Diploma.
2. All holders of the Administration Diploma who have completed either the Senior Manual, Senior B. Y. P. U. Administration or B. A. U. Manual are entitled to the seal marked "Proficiency in Senior (or B. A. U.) Methods."
3. The Junior and Intermediate B. Y. P. U. Leaders' Manual, Mrs. J. E. Lambdin. Award, seal for the Administration Diploma.
4. Christian Leadership, Mrs. Edwin S. Preston. Award, seal for the Administration Diploma.

29th Year—"Travel free from Worry"
HOLY LAND — EUROPE
 Experienced, personally conducted Tours
 High Quality—Low Cost
WICKER TOURS Richmond, Virginia

VACATION BIBLE SCHOOL COMMENT

The time of the year has come again for planning for Vacation Bible schools. As we approach this interesting and helpful work, we scan the records of past achievements and note the following:

Mississippi had her first schools in 1924, only two that year, at Forest and First Church, Meridian.

Only one church has a record of as many as ten schools, and that honor goes to Calvary Baptist, Jackson. They began this work in 1926 and have not missed a year since; ten consecutive years with Vacation Bible schools, and the enrollment last year was 441, the greatest in the state.

The highest record of standard points for 1935 was made by Calhoun City with a total of 915 out of a possible 1,000. Calvary, Jackson, was a close second with 909; and Griffith Memorial, Jackson, came third with 875, with Columbus First getting fourth place with 770 points.

In these years 123 churches have had Vacation Bible schools. This means that thousands of boys and girls have had this additional Bible study and work. Plan now to have one in your church in 1936. Last year was by far the best yet, but we confidently expect 1936 to be far in excess of 1935.

For information, write Sunday School Department, Box 530, Jackson.

—BR—

S. S. ATTENDANCE MARCH 22nd	
Jackson, First Church	871
Jackson, Calvary Church	990
Jackson, Grif. Mem. Church	547
Jackson, Davis Mem. Church	362
Jackson, Parkway Church	188
Jackson, Northside Church	116
Meridian, First Church	605
Laurel, First Church	483
Laurel, West Laurel Church	400
Laurel, 2nd Ave. Church	229
Laurel, Wausau Church	73
Springfield (Scott County)	110

—O—

B.T.U. ATTENDANCE MARCH 22	
Jackson, First Church	160
Jackson, Calvary Church	168
Jackson, Grif. Mem. Church	186
Jackson, Parkway Church	70
Jackson, Northside Church	49
Laurel, First Church	134
Laurel, West Laurel Church	117
Springfield (Scott County)	57

Remember These Facts

About Black-Draught

Some of the common causes of constipation are unsuitable diet, lack of exercise and recreation, and a run-down condition in which the nervous system is below par from excessive work and worry. Of course, you will want to correct the cause, if possible. Prompt relief of cases of constipation may be obtained by taking purely vegetable Black-Draught. It does not make constipation "repeat." Men and women who seemed to have a tendency to constipation have found Black-Draught very helpful because the dose can be reduced so conveniently, and because its tonic laxative effect helps to restore normal, regular elimination.

Sold in 25-cent packages.

RELIEF FOR PREACHERS

The annual meeting of the Trustees of the Relief and Annuity Board, Southern Baptist Convention, met in Dallas February 12th. All except five of the states were represented.

The Board has had a very successful and prosperous year. The funds have been wisely administered by our capable secretary Dr. Thos. J. Watts. The finance committee is made up of such men as W. B. Lee, Chairman of the Committee, Paul Danna and Ben C. Ball. These men give their service without cost to the board. They are high class Christian gentlemen, with experience in handling big business affairs.

Funds of the board have been handled during the years of depression with negligible losses.

"The Relief Department"

The relief benefits paid during the past year exceeded the budget provision by nearly \$1,500.00, and this was done without decreasing the earnings reserve. In fact \$5,560.49 was added to that reserve. The Board provided for the present year \$80,000.00, but should there be an increase in receipts there will be a corresponding increase in benefits.

Last year the number of Relief Beneficiaries was 1065. We have begun the year 1936 with 1160 beneficiaries. The number about equally divided between ministers and widows.

The Relief work will need to be stressed without abatement, and this must be impressed upon our Baptist People. All of the funds received by our Board from the co-operative program go to the Relief Department.

The Board recommended the plan suggested by the Executive Secretary, asking each Church in the Southern Baptist Convention to take at least one Fellowship Offering each year in connection with the Lord's Supper, same to be sent by the Churches directly through the State Board Offices, and marked Fellowship Offering. All such offerings thus secured, will be used for good ministers, wives and widows, who are in extreme need.

The Age Security Plan which is complementary to the Government Plan on a 6% basis to be divided equally between the employer and employees was approved by the Executive Committee, and now being promulgated by the board.

The Age Security Plan provides for a payment of 3% by the Pastor and 3% by the Church, and due to the fact that it is in line with the taxes to be paid by other employees who participate in the Government plan, we think it will find a readier acceptance by the Churches. The plan simply means that the Pastor pay 3% of his salary and that the Church pay a similar amount of 3% and this fund be deposited with the Board for the resident pastor. This seems to be a more acceptable plan than the Service Annuity.

The Baptist people should be grateful to God for the work being done by the Relief And Annuity Board which merits the hearty co-operation of all our people.

J. W. Mayfield

WATCHING GOD IN BIBLE STUDY

The Benefits of This Method of Bible Study—Continued

VIII

Eldridge B. Hatcher

6. It will furnish the spiritual dynamic for character building and christian service. This spiritual dynamic, or power, is set free within the christian by the indwelling Spirit when he truly watches God in his study of God's Word. Here we touch the very heart of Bible study and Bible teaching as related to christian character-building.

Is not the supreme need in Christendom today an inward spiritual power that will make powerful the individual christian for meeting his responsibilities and opportunities? But the individual, by his own natural abilities can not make himself spiritually powerful any more than he can lift himself by his own "boot straps." How then can he secure this power for his transformation of character and life?

It is at this point that our Bible comes to our rescue. It is by rightly watching, or beholding, God in our study of His Word (as said above) that this Power is wrought, or set free, within us by the indwelling Spirit. Paul utters this truth in II Corinthians 3:18 when he says:

"But we all with open face beholding as in a glass the glory of the Lord, are changed"—notice those words, "are changed"—that is what we want—"into the same image from glory to glory, even as by the Spirit of the Lord." He there tells us how the change comes. It comes while we are "beholding the glory" not of Abraham, Joseph and others, but of the Lord. And who is it that works that change in us? It is worked "by the Spirit of the Lord",—that Holy Spirit who dwells continuously in every regenerated heart.

We are all doubtless familiar with Hawthorne's story of little Earnest and the "Great Stone Face." As Earnest in his home in the Valley was gazing day by day upon that wonderful stone face, cut yonder on the side of the mountain, he was gradually and unconsciously becoming changed into a character of noble qualities. That principle of character-transformation through beholding a higher, richer character is at the heart of Bible study and christian character-building. The principle however, works far more powerfully in the spiritual realm because the transformation there comes not through the operation of mere natural, human forces, as in the case of little Earnest, but it comes through the operation of the indwelling Spirit. And Paul tells us when this spirit does His work in us. It is while we, with open face, as in a mirror (the word of God) are beholding the glory of the Lord.

What is this "glory of the Lord" in the Bible? It is his loving kindness and mercy. When Moses asked God to show him His glory, God responded by showing him His heart of love for the sinner and wrath for his sins. He did this in these words

"The Lord God, merciful and gracious, longsuffering, and abundant goodness and truth, keeping mercy for thousands . . . and that will by no means spare the guilty." In other words, if we would see the glory of the Lord we must look into His heart and see the kind of Being that He is, in His love for sinners and His hatred of their sins. We never watch God truly until we look through the Bible into His great Heart. The sixth reason therefore, for watching God or looking into His infinite heart, in our study of His work is that while we are thus gazing upon Him, we become changed by the indwelling "Spirit of the Lord."

Right there is the key for all those who are trying to promote so-called Religious Education, Character Building, and Christian Training; and also Christian Education in our Colleges and Theological Education in our Seminaries. Without that "Beholding of the Glory of the Lord," in our study of His Word, of what avail are all the other courses, Methods, Conferences, and Conventions? May God send us to the Divine Fountain, and let us in our study, and teaching and preaching of His Word, push into second place the human characters of the Bible, and put at the center, "the glory of the Lord."

THE GREATEST NEED IN OUR CHURCHES

No. 24

By G. C. Hodge, Biloxi, Miss.

A faithful observance of stewardship on the part of both ministers and laymen is the greatest need in our churches. It would give to each church an adequate leadership because it would lead each one to use his time and talents in harmony with God's plan for his life. It would produce sufficient funds because it would lead each one not only to bring his whole tithe into the storehouse, but also to use his nine-tenths in accordance with the will of God. It would give a membership whose lives are in harmony with the gospel for it would lead each one to keep his Lord's commands and do only those things that are pleasing to God. It would deepen the spiritual life of our churches and create in them a spirit of prayer, evangelism and missions since it would lead each one to seek first the kingdom of God and His righteousness, and to pray earnestly each day, "Not my will, but thine be done," and, "Lord, what wilt Thou have me to do?" It would result in each church being like a

Instant Relief for Itching Toes

End the torture of Athlete's Foot this sure and easy way. Simply apply Tetterine to the raw inflamed parts and get immediate relief. Tetterine stops the itch and kills the parasites that cause the trouble. Healing and soft new skin promptly result.

Proven best for over 50 years in treating Eczema, Ringworm, Tetter, Itch and similar skin diseases. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard St., Savannah, Ga. Money back if not satisfied.

Tetterine!

building fitly framed together in that each member would fit into and remain in his place, and like a human body in that each member would do the work for which he was prepared. It would culminate into a revival like unto which the world has not seen since Pentecost because it would lead each Christian to do his whole duty, and the Holy Spirit would, in the light of such consistency and testimony to the power and authority of Christ, convict the world in respect to sin, righteousness and judgment. A faithful observance of stewardship on the part of both ministers and laymen would supply every need in our churches. It is the only thing that will supply every need, therefore it is the greatest need.

—BR—

Ruddub—What a loving wife you have. Here you've been married for 15 years and I notice that she still meets you at the door when you come home from work.

Hubbub—Yes, she's afraid I'll forget to wipe my feet before I go in.

Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

CAPUDINE

DO YOU FEEL SO NERVOUS THAT YOU WANT TO SCREAM?

Are you tired and cross? Ready to cry at the least provocation?



Mrs. Lucy Turner

Are your nerves all on edge? Take Lydia E. Pinkham's Vegetable Compound. Its soothing action quiets quivering

nerves. You will eat better, sleep better, look better. Probably it will give you just the extra energy you need.

"I Had A Nervous Breakdown"

says Mrs. Lucy Turner of Brazil, Indiana. "I was rundown and weak. When I began taking your Vegetable Compound I could feel a big difference. It makes me sleep well and feel like a new person. I always take it when I have the blues."

"I Thought I'd Lose My Mind"

says Mrs. Ann Hamilton of Indianapolis, Indiana. "I had to work long hours in a factory to support my three boys. Your medicine built me up, gave me restful sleep and quiet nerves."

Liquid and Tablet Form

Try Lydia E. Pinkham's VEGETABLE COMPOUND

RECORD OF RECEIPTS FOR 1935

The exhibit below indicates the amount contributed both for the Cooperative Program and for all designated special objects for the entire year 1935. The first column is the amount contributed for the Cooperative Program, while designated gifts to special causes are indicated in the second column.

This is the record of the contributions of the churches in their support of our missionary, Christian education and social service ministry during 1935. It is the record which the churches themselves have made by the amount of their contributions sent to Dr. R. B. Gunter for distribution to the various agencies and institutions of our denomination.

Please check this report carefully and report any errors which you discover in the record of contributions from your church.

A. F. Crittendon,
Promotional Secretary.

(Continued from last week)

Smith County Association

Church	Co-op. Pro.	Specials
Smith Co. Ass'n.	20.25	
Polkville	11.23	3.40
Burns	5.00	1.00
Beaver Dam		
Center Hill	3.05	
Clear Springs		
Clear Creek		
Concord	22.50	5.00
Cohay	85.55	47.97
Fellowship		.50
Good Hope		5.00
Goodwater	24.54	7.16
Harmony	16.88	4.00
High Hill	3.35	
Leaf River		
Liberty	17.69	
Lorena	16.03	13.24
Mt. Carmel		
Mt. Pleasant		
Mt. Zion		
Mize	85.90	31.72
Mineral Springs		
New Sardis	19.95	12.50
New Hope		
Oak Grove		3.05
Pleasant Hill	12.00	2.00
Rocky Hill		
Raleigh	15.00	18.40
Rose Hill	13.25	3.78
Sardis		2.44
Salem		
Shady Grove	30.00	
Sharon	4.95	
Sylvan Grove	.90	
Sylvarena	10.25	100.73
Taylorville	239.20	113.75
Ted		
Union		
White Oak	1.50	13.05
Zion		
TOTAL	658.97	388.69

Sunflower County Association

Church	Co-op. Pro.	Specials
Bethel		
Blaine	10.00	2.00
Carroll		
Dockery	7.50	33.90
Doddsville		77.75
Drew	938.04	248.03
Fairview		
Holly Grove		
Indianola	415.95	325.55
Inverness	110.00	174.77
Jones Bayou	57.90	43.00
Lombardy		
Moorhead	120.00	225.72
Nora Smith Mem.		
Porter Bayou		
Rome		18.55
Roundaway		20.00
Ruleville	47.20	652.89
Sunflower	75.08	280.82
TOTAL	1781.67	2,102.98

Tallahatchie County Association

Church	Co-op. Pro.	Specials
Ascalmore	19.78	28.81
Ashland	3.50	23.93
Bethany		12.85
Charleston	212.25	721.92
Corinth	3.50	1.62
Cowart		
Friendship - 1	5.00	6.03
Friendship - 2		
Mt. Pisgah	24.06	15.50
Paul	5.50	5.13
Phillip	12.00	40.31
Tutwiler	100.00	209.38

Church	Co-op. Pro.	Specials
Springhill	1.00	71.00
Sumner	279.40	171.80
Vance		
Webb	153.83	270.73
TOTAL	819.82	1578.81

Tate County Association

Church	Co-op. Pro.	Specials
Salem	.93	12.50
Bethel		
Coldwater		232.75
Evansville		1.00
Hopewell	8.50	44.17
Love Station	6.63	
Looxahoma		
Hickory Grove	10.56	23.86
Mt. Manna		2.07
Mt. Zion		33.60
New Hope		4.25
Senatobia		260.72
Strayhorn	4.00	
Tyro	6.55	30.25
Wyatt		17.75
TOTAL	37.17	662.92

Tippah County Association

Church	Co-op. Pro.	Specials
Love Station		
Academy	2.50	14.80
Chalybeate		12.68
Concord		
Dumas		10.00
Fellowship	23.35	23.00
Falkner	1.50	13.75
Harmony		17.00
Hunters Chapel	2.35	
Lowery Memorial	932.18	1517.43
Macedonia	9.00	
Mt. Hebron		
Mt. Olive	2.70	
Oakland		
Palmer	7.40	4.00
Peoples		
Pine Grove	2.05	10.00
Pleasant Hill		3.00
Providence	1.60	67.96
Ripley	90.00	170.57
Shady Grove	10.00	11.50
Walnut		42.65
Tiplersville		
Tuners Chapel		
Mt. Moriah		
Pleasant Ridge		
Hickory Flat	5.20	9.25
Mt. Pleasant		
TOTAL	1089.83	1927.59

Tishomingo Association

Church	Co-op. Pro.	Specials
Tishomingo	22.70	
Belmont	57.63	32.98
Burnsville		
Bethlehem		4.25
Cross Roads		8.00
East Port	1.00	6.00
Forest Grove		5.00
Golden		
Highland		7.00
Iuka		77.00
Mt. Vernon	1.40	3.00
Mt. Moriah		
Mt. Zion		
New Liberty		
New Bethel		
New Prospect	1.60	.50
Oldham		
New Salem		3.00
Paden		
Providence		
Red Bud		
Tishomingo		
Union		
TOTAL	84.33	146.73

Tri-County Association

Church	Co-op. Pro.	Specials
Biloxi 1st	175.00	196.07
Biloxi 2nd	25.00	51.00
Bay St. Louis	10.00	20.56
Bowen Memorial		
Gulfport First	480.00	542.50
Grace Memorial	15.00	15.50
Hansboro	40.74	40.55
Klin		5.00
Long Beach		66.45
Logtown		12.92
Lyman		74.81
McHenry		
Pass Christian	13.00	30.18
TOTAL	758.74	1055.54

Union County Association

Church	Co-op. Pro.	Specials
Amaziah	1.70	
Beech Springs		
Blue Springs		40.13
Bethel		2.00
Beulah	5.00	
Center		8.73
Enterprise		15.10
Ingomar		43.30
Fredonia	11.20	142.00

Church	Co-op. Pro.	Specials
Jericho	26.00	41.52
Liberty	19.35	23.00
Glenfield	10.55	46.00
Macedonia	159.00	40.25
Mt. Gilead		28.10
Mt. Pleasant	15.30	98.85
Myrtle	6.00	14.22
New Albany	614.92	806.77
New Prospect		30.61
New Harmony	23.30	1.00
Oak Grove		
Old Oak Grove		3.65
Pleasant Dale		
Pleasant Ridge	16.50	15.25
Pleasant Hill		14.30
New Oak Grove	50.00	15.00
Zion Hill		
TOTAL	958.82	1429.78

Union Association

Church	Co-op. Pro.	Specials
Beech Grove		4.00
Bethesda		
Elmo	41.59	43.00
Fellowship	5.00	7.70
Fayette	56.02	106.95
Ingleside		
Hermanville	3.00	12.00
Old Salem		
Pattison	8.00	
Piedmont		7.00
Port Gibson	3.00	91.90
Red Lick	15.75	23.75
Union Church		18.06
Unity		4.00
Dry Fork Union	1.20	
TOTAL	133.56	318.36

Walshall County Association

Church	Co-op. Pro.	Specials
Dinau		4.75
Crystal Springs	46.05	112.84
Enon		39.00
Knox	10.00	8.80
Lexie	98.93	115.23
Magees Creek	7.50	24.00
Mesa		15.20
New Zion	136.56	82.82
Smyrna		2.00
Salem	22.30	28.00
Tylertown	639.35	690.85
Union	42.35	26.50
Centerville		
TOTAL	1003.04	1149.99

Wayne County Association

Church	Co-op. Pro.	Specials
Wayne Co. Assn.		16.05
Fellowship		6.00
Bucatanua	98.00	70.37
Chason		
Chaparral		
Clara	40.76	
Coytt		
Clear Creek		
Chicora		
Denham	5.00	.50
Evergreen		
Hucutta		
Hiwanee		2.13
Liberty		
Mt. Zion	31.45	13.71
Pleasant Grove	6.85	2.50
State Line	61.58	5.06
Strength Ford		
Waynesboro	241.91	60.22
Zion's Rest		
TOTAL	485.55	176.34

Winston County Association

Church	Co-op. Pro.	Specials
Winston Co. Assn.		8.00
Hopewell	7.50	
Liberty		3.27
Bethany		2.00
Mt. Carmel	40.00	104.31
Oak Grove		
Plattsburg		
Shiloh		17.50
Unon Ridge		
Calvary	2.41	62.40
Ever Green		
Gum Branch		4.77
High Point		
Louisville	110.00	622.62
Macedonia		
Poplar Flat		
Antioch		
Bethel	13.20	32.78
Lackfoma		

Church	Co-op. Pro.	Specials
Murphy Creek		7.50
Enon	6.73	9.59
Union Ridge	2.20	
Ellison Ridge	7.25	
Good Hope	31.50	20.00
Holly Grove		
Harmony		
Mt. Pleasant		
Sardis		3.00
Dry Creek		
Noxapater		
Mt. Vernon		1.00
TOTAL	220.79	898.74

Yalobusha County Association

Church	Co-op. Pro.	Specials
Bethel	1.25	17.60
Big Springs		7.50
Camp Ground		
Clear Springs	3.00	20.00
Coffeeville	141.50	385.52
Dividing Ridge		6.25
Elam	12.50	20.00
Hopewell		5.40
New Hope		6.00
Oakland	54.51	86.05
O'Tuckalofa	13.00	15.00
Pilgrims Rest		
Pine Grove		6.22
Pleasant Grove		5.00
Scobey	5.76	39.00
Scuna Valley	59.00	122.00
Sylarena		16.00
Cedar Grove		5.00
Tillatoba	40.00	26.00
Water Valley	147.45	325.71
Wayside	7.00	10.00
TOTAL	484.97	1124.25

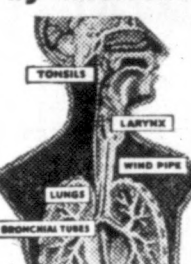
Yazoo County Association

Church	Co-op. Pro.	Specials
Anding	4.00	45.50

(Continued on page 16)

COUGHS
STOP QUICKER

by "Moist-Throat" Method



A COLD dries or clogs the throat's moisture glands. Sticky phlegm collects... you cough.

Pertussin stimulates these glands to pour out natural moisture, "unclogging" them. Throat moistens. Phlegm loosens.

Your throat is soothed. Then—you experience quick relief!

Over 1,000,000 doctors' prescriptions for Pertussin were filled in 1 year, according to the Prescription Ingredient Survey issued by American Pharmaceutical Association. Get a bottle.

PERTUSSIN
"MOIST-THROAT" METHOD OF
COUGH RELIEF

BARGAIN

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Oxford	\$3.01
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Meridian	\$1.79
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Ackerman	\$2.15
Columbus	\$3.06
Starkville	\$2.55

Several buses daily each way.
Round-trip tickets 10% less.

Tri-State Coaches
Jackson, Miss.

Wintersmith's Tonic
FOR
MALARIA
AND
A Good General Tonic

THE OLDER GENERATION AND THE YOUNGER GENERATION

The older generation is very prone to throw up its hands in horror at the younger generation as though it in itself were fully and solely responsible. They wash their hands. But wait a bit! Face facts. What factors have made the younger generation what it is? Heredity and environment. Those two cover the field. And pray tell who has supplied these factors? The older generation has solely and wholly. And yet how they have shifted and denied responsibility.

Where has been the chief failing in the bringing up of the succeeding generation? Heredity cannot be altered after birth. The time to care for that is when choosing a mate. However by avoiding the development of undesirable traits most of them may be kept dormant. That is where environment may be used to overcome heredity. And we can have a great deal to do with environment. The fundamental thing that every child needs is a thorough knowledge and true understanding of the Bible and practice in the doing of all phases of Christian work. And speaking of that may I say that they need to be so thoroughly grounded in the Bible that they will have a thorough understanding of the Bible and be able to avoid the pitfalls of the devil and be able to meet the stresses and strains of life. In so many cases today the youth is disappointed in religion and feels that it is a failure. Religion is not a failure, but if one has erroneous knowledge of it and practices it wrongly, then the results will be disappointing and the youth not knowing that he is at fault will be inclined to and many are discarding that which has seemed to fail them. And in this giddy world today with all the accomplishments of man (God given, but often forgotten) he comes to place more and more store in the material and less and less in the spiritual. To the writer's mind one of the very troubling doctrines is in regard to retribution and punishment for sin. Often there is a lack of knowledge of what is sin or sinful. So often they have the conception that Christ freely forgives any and all our sins and that we do not suffer for them. Then when tragedies, disappointments, sufferings and all come to him he cannot understand, and feels that if a God of love (which is emphasized so much) and Christ who forgives our sins (which is also emphasized) deals with us thus, then he feels that there is something radically wrong somewhere and is ripe for some isms. There is ample New Testament scripture for the doctrine of retribution and suffering for sins in this life. Hebrews 10:26, 27 says: For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins. But a certain looking for of judgment and fiery indignation which shall devour the adversaries Galatians 6:7, 8. Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to the Spirit shall of the Spirit reap life everlasting. I. Thes-

salonians 4:6. That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we have forewarned you and testified.

Paul fitly sums up the duties and relations of parents and child in Ephesians 6:1, 4, Children obey your parents in the Lord, for this is right. Honor thy father and thy mother which is the first Commandment with promise, that it may be well with thee and thou mayest live long on the earth. And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. How often are the last two clauses disobeyed. Provoke not your children to wrath. That is not saying not to criticize when needed, but is saying not to deal with harshness and injustice. A child knows when he is getting a square deal. Do not administer punishment when you are angry. A child which grows up in an environment which keeps him aggravated, depressed, in ill humor and thwarted at every turn is sure to acquire an inferiority complex and be a failure in life. Above all try to so school and train the child with love and understanding in your heart that he will be kept from offending.

The Bible teaches the truth the psychologists and educators are advancing today. And further Paul says to bring them up in the nurture and admonition of the Lord. That is a direct responsibility of the parents. And another thing, it is so easy and natural for children to acquire the sins of their parents. The sins of the fathers shall be visited to the third and fourth generations.

Let us see what God through Moses said to the Israelites: Deut. 11:18-21. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shall write them upon the doorposts of thine house and upon the gates: That your days may be multiplied, and the days of your children, in the land which the Lord swears unto your fathers to give them, as the days of heaven upon the earth.

Yea verily the older generation is responsible for the younger generation. Do not scorn them if they fail or are doing strange things and going strange ways, but instead weep for your failure and do what you can to correct things for God is holding the older generation accountable.

—Pilgrim.

RECORD OF RECEIPTS FOR 1935

(Continued from page 15)

Church	Co-op. Pro.	Specials
Bentonla	24.84	200.26
Bethel		67.25
Center Ridge		9.00
Concord	22.57	81.50
Eden	135.84	134.00
Hebron	47.90	85.34
Holly Bluff		29.25
Liverpool	1.50	16.25
Melrose	5.00	14.55
Oak Grove		
Ogden		10.00

Church	Co-op. Pro.	Specials
Rocky Springs		10.00
Satartia	21.00	57.00
Short Creek		1.51
Yazoo City	507.46	515.04
TOTAL	770.11	1,276.45
Zion Association		
Church	Co-op. Pro.	Specials
Fellowship		10.00
Hohenlinden		
Cumberland		.50
Spring Creek	4.15	
Sabougla		2.00
Hebron		
Pleasant Hill		
Sapa		3.40
Duoble Springs	6.00	
Montevista		
Shady Grove	5.00	
Mt. Zion		
Mt. Pleasant		
Walthall	46.60	11.00
Cross Roads		
Lollars Grove		
Harmony		10.00
New Liberty		
Bradford		
New Hope	65.62	67.30
Mt. Vernon		
Tomolen		
Bluff Springs		
Eupora	67.15	192.55
Mathiston		107.35
Bethel	93.37	10.40
Mantee		33.27
Pilgrims Rest		13.50
Spring Hill	11.00	2.00
TOTAL	298.89	\$463.27
Miscellaneous	133.29	\$4136.63

MRS. E. B. HILL

Mrs. Eugenia Berzella Hill, wife of Mr. J. W. Hill, of Vardaman, died Sunday, March 14th, and was buried at Vardaman, March 17th. She was a noble Christian lady and was held in high esteem by her numerous friends and acquaintances. She never considered self when duty called she cheerfully responded with open heart and outstretched arms. She leaves to mourn her passing her husband, Mr. J. W. Hill, of Vardaman, and the following sons and daughters: G. E. Hill, Calhoun City; A. A. Hill, Bruce; Roy D. Hill, Houston; Rev. D. L. Hill, pastor of First Baptist Church at Okolona, and J. W. Hill, Jr.; Mrs. Otis Cook, and Eugenia Hill of Vardaman, and Mrs. C. M. and Mrs. R. C. Hawkins of Fulton.

Services were conducted by Rev. H. M. Collins, assisted by Revs. R. M. Lewis, J. F. Hartley, R. B. Patterson, Clark, Gamble and Gore.

By W. M. Shelton.

THELMA—A HOSPITAL STORY

By Louis J. Bristow, Supt.

She is only 16 or 17 years old and is of the type to whom Jesus, looking up from His writing on the ground, said, "Neither do I condemn thee; go and sin no more." Somehow she had found shelter in the Baptist Rescue Mission in New Orleans, and Doctor Newbrough brought her to the Southern Baptist Hospital for treatment, and for the birth of her child. Because of ignorance and shame and poverty and woe she had been sadly neglected and her condition was serious. More than one blood transfusion was necessary. But she lived, and in the midst of a Christian environment found, both at the Mission and the Hospital, true friends whom she could trust. But, better still, found also one Friend upon whom she could rely even to the utmost, and unto Him, as she went down into the valley of death, she

committed her soul. She lived and will recover. Her future? Well, she is among those who serve—it is the love of Christ that constrains.

Is such service worth while? Do you have part in it? Hospitals cannot escape the economic law of paying for what they consume; and a case like Thelma's consumes much.

New Orleans, La.

—BR—

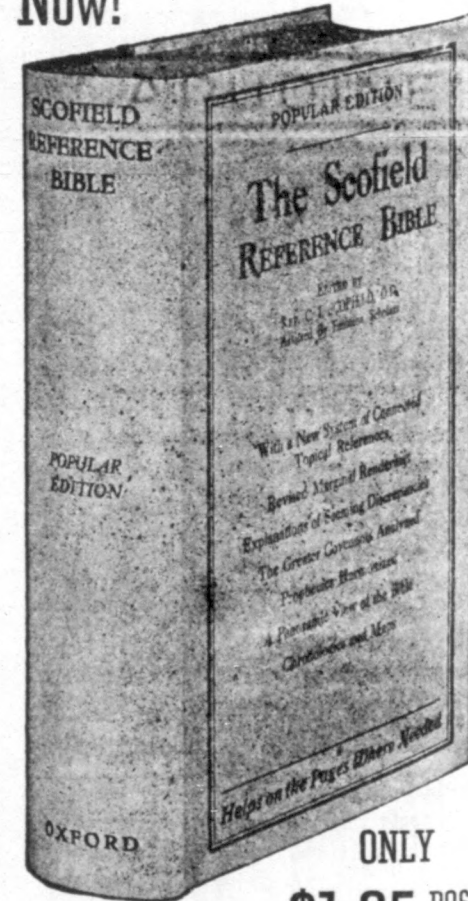
Little John came down to breakfast with a tired look in his eyes.

"Oh, mother," sighed the boy, "I had such a terrible dream last night! I dreamed I was having a fight with a big bear bigger'n this house, and he tore me almost to little bits. Does a horrid dream like that mean anything?" "It does, my son," returned mother in a voice of ominous calm as she reached for her slipper. "It means that I know what became of that mince pie I couldn't find last night."—Ex.

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